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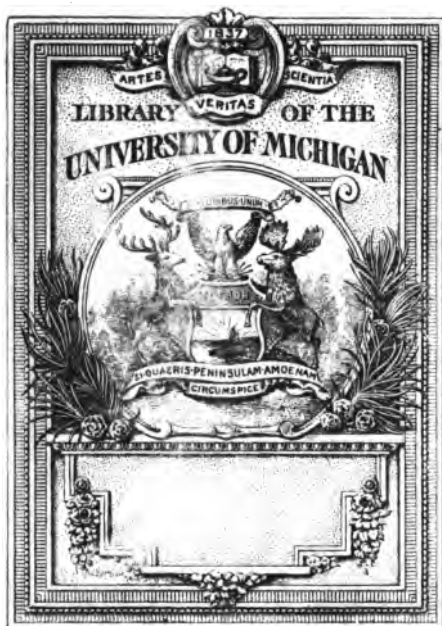
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Lake on the Campus

KALAMAZOO COLLEGE

HISTORY OF BAPTISTS IN MICHIGAN

By
Mrs. M. E. D. TROWBRIDGE

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"HAPPY ARE THEY WHO IN THE PROVIDENCE OF
GOD HAVE BEEN ABLE TO DO THINGS WORTHY
OF BEING RELATED AND OF HAVING THEM RE-
LATED IN A MANNER WORTHY OF BEING READ"

PUBLISHED UNDER THE AUSPICES OF THE
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MINUTES

OF THE FIRST



Mich^a Bap^t Assⁿ

Held at Pontiac Oakland County

2^d & 3^d June 1827.

1. Opened by singing and prayer
2. Chose Elders Ekanah Comstock, Madison and M^r P. Deneck old
3. Read the constitution of the Association
4. Visiting Brethren invited to a seat
5. Interceding sermon by Elder E. Comstock from 198th Psalm
6. Letters from the churches read and the following list taken

Churches	Messengers	Representatives	Deacons	Young Men	Epistles	Read	Self	Centimes
Pontiac	Elder E. Comstock Dea. Shubael Atherton M ^r Henry Stephens	1	5	3		1	35	1822.
Stony Creek	M ^r Lem ^l Taylor (licentiate) Dea. Moses Munson M ^r Joel Potter . Rawels Hilton " Curtis Babcock	5	10		1	1	40	1824
Fry	M ^r John White (licentiate) Dea. N. Jones M ^r Sam ^l Gibbs " W. Daniels & John Everett	4	15			2	41	1825
Farmington	Elder Moses Clark (present) Dea. Philip Marshall		2	1			14	1820
Total		10	35	4	1	4	139	

FACSIMILE OF THE FIRST RECORDS OF ORGANIZED BAPTIST WORK IN MICHIGAN

HISTORY OF BAPTISTS IN MICHIGAN

INTRODUCTION THE HISTORICAL VOLUME

Why?

THE answer is based upon the action of the Michigan Baptist State Convention, held in Jackson, October, 1905.

Among the resolutions passed were the following:

Resolved, That the President of the Convention appoint a Historical Committee of nine members—three for one year, three for two years, and three for three years, three for each year hereafter—whose duty it shall be to collect historical documents and data and encourage historical research as to the Baptist cause in Michigan; to lead in the securing of a suitable fire-proof building, preferably in connection with Kalamazoo College, where all such historical matter can be preserved. In the meantime it is suggested that arrangements be made with the President or Trustees of Kalamazoo College for the safe-keeping of such books, pamphlets, photographs, manuscripts, etc., as are now obtainable. This Historical Committee shall work in conjunction with and aid as far as possible the Historian of the Convention.

Resolved, That the President of the Convention do appoint at this session of the Convention a Historian, whose

duties it shall be to collect, edit and write historical matter regarding the beginnings and development of Baptist affairs in Michigan.

Later the President of the Convention appointed as Historian Mrs. M. E. D. Trowbridge.

The following were appointed as the Historical Committee: J. S. Boyden, Z. Grenell, A. G. Slocum, John Fletcher, J. C. Rooney, J. T. Hammond, W. W. Beman, A. H. Finn, R. B. Loomis.

The importance of gathering and preserving facts pertaining to the history of Baptists in Michigan was discussed and emphasized in the *Christian Herald* for many years. A few pioneers responded and their reminiscences were published from time to time. While the articles were of great interest and had wide reading, no systematic plan to cover the entire field of State denominational progress was formulated.

Again, while newspaper articles are most interesting and valuable, few readers preserve periodicals of this class, and when bound, the volumes are often so cumbersome as to be unwieldy, and furthermore are inaccessible to the general public. The files of the *Herald* have, however, been invaluable in the preparation of this history.

The general classification of topics to be reviewed was submitted by the Historian and approved by the Committee.

Effort was made to obtain the history of the several departments of work from those most closely allied to the respective societies or institutions, and so far as possible contributions have been secured from members of the Committee and others, believing that the respective histories and reminiscences would be more interesting if told by many than if put in the language of one.

The Historian is under obligation to many others, however, who have generously presented facts which might otherwise have been overlooked. Among the number we mention Secretary Morehouse, of the American Baptist Home Mission Society, New York; President James B. Angell, of the University of Michigan; Professor William C. Wilkinson and Professor Charles R. Henderson, of the University of Chicago. Acknowledgment is made also to Dr. Howard B. Grose for valuable assistance in the work of publication.

The Baptists

The first reference to the ordinance perpetuated by the Baptists is found in the New Testament, when John stood on Jordan's bank and gathering the multitudes preached unto them repentance and baptism; and they "were baptized in Jordan confessing their sins."

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him"—and the Redeemer of men was "buried 'neath Jordan's yielding wave."

The perpetuation of this ordinance has been in accordance with Jesus' last command: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

The following statement is condensed from Rawlinson: In every historical inquiry it is possible to trace the stream upward to its source, or beginning at the fountain head follow down the course of events in chronological order. It is not through curiosity that we seek the origin of Baptists, but because of the record they have made through the ages in maintaining and extending evangelical Christianity in the world. They have enriched literature with their genius, inaugurated some of the most glorious enterprises for the freedom and evangelization of the nations, fostered philanthropy by heroic deeds, encouraged education by pouring wealth into schools and colleges and made their influence felt in legislative halls.

Whence did they Originate?

The people known as Baptists have gone by other names according to the countries and centuries in which they lived. Baptists to-day are connected with them not so much by any common name as by the principles and practices maintained.

During all the centuries, even in the darkest and most corrupt ages there have been humble believers who have zealously sought to maintain a spiritual and evangelical form of Christianity. It is through these people called "schismatics" and "heretics," who were anathematized, persecuted and tortured, that we seek the perpetuity of those principles which connect Baptists with apostolic teaching.

Rev. Z. Grenell, D.D., says: "The truths taught and the rites observed by Christ, his apostles, and the early churches are the truths taught and the rites observed by Baptist churches to-day. It is not necessary to trace a line of unbroken historic descent in order to prove a Christly origin. The possession of the Adamic nature certifies descent from Adam without the aid of genealogical tables. The church that conforms to the New Testament model is a true church, otherwise it is not. The churches of the first two centuries did generally so conform. Then open divergence began in the initial ordinance. Baptism had from the first meant immersion and nothing else. Then in case of sickness and imminent death the duty of baptism was regarded as so imperative that the nearest possible approach to it was devised and the candidate was completely suffused with water upon his bed."

The beginning of Baptist history in America dates from 1636, with such representatives as John Clark and Roger Williams.

The beginning of Baptist history in Michigan was signaled by the organization of the First Baptist Church in Pontiac, in 1822.



CHAPTER I

BEGINNINGS

I

Founding of Churches and Associations*

THE YEARS WHICH COME AFTER ARE MADE RICHER
BY THE EXPERIENCES AND TRIUMPHS OF EARLY DAYS.

WHAT is now the beautiful and prosperous State of Michigan was visited and partially explored by French fur traders and Jesuit missionaries as early as 1610, only three years later than the landing of Captain Gabriel Archer and his associates on the Virginia coast. But the first real settlement by Europeans was in 1686. Thirty-three years later—in 1701—Detroit was founded by Antoine de la Motte Cadillac. Through the influence of Count Pontchartrain, Cadillac received from the King of France the grant of a tract of land on the Detroit River, fifteen arpents in extent, on which a fort was built and named in honor of the count, Fort Pontchartrain. A few log houses thatched with native grass were built near this fortification for the comfort and safety of the adventurous settlers who were attracted to the region, and this constituted the first settlement in what is now known as the State of Michigan. Cadillac brought a Jesuit missionary with him, who was successful in making nominal Christians of many of the Ottawa Indians. But the sagacious commander saw that something better and more thorough was needed, for he declared that the Indians were just as savage, cruel and cannibalistic after their professed change as before, and adds that "many of them would submit to baptism a hundred times a day for as many drinks of brandy." But it was a century later before surveys were made and the lands of Michigan put upon the market. And even then settlers were very slow to come

*This section of Chapter I was written by Rev. John Fletcher.

within its borders. The cause of this unwillingness may be found in the following conditions:

1. The uncertainty of its governmental relations and judicial boundaries. For half a century it was governed by France. Then for thirty-three years it was ruled by England. Following this it became part of the Northwest Territory and amenable to the ordinance of 1787. Later it became part of the Territory of Indiana. In the War of 1812 the British again held a portion of it, and it was not until 1837 that it became a State.

2. Serious disturbances by the Indians were another drawback. Chief Pontiac organized a conspiracy, the object of which was the complete extermination of all white people of the Territory. Many outrages were committed. The garrison at Michilimackinac was brutally murdered and Detroit was subjected to a long and painful siege.

3. Then almost nothing was known of the wonderful resources and splendid opportunities that our favored commonwealth presented. The entire Territory was judged by its shore margins, which in many places were swampy and deleterious to health. And in 1815 a most discouraging report was made by the surveyor-general, which was afterward shown to be false and defamatory. The following is the language used: "The country is very low and swampy, with intermediate spaces of poor, barren, sandy land, on which scarcely any vegetation grows except very small, scraggy oaks. It is so bad that not more than one acre out of a hundred, possibly not more than one out of a thousand, will admit of cultivation."

This gave Michigan a bad reputation and it was considered a good place to keep away from. So while other portions of the country were being peopled with enterprising settlers, Michigan was avoided. But a thorough exploration of the interior of the defamed Territory showed some surprising facts: That instead of being a miasmatic swamp, the surface rose to a height of more than a thousand feet above the level of the adjacent lakes; that agricultural possibilities were good and inviting, mineral resources abundant, magnificent tracts of timber existed, and the unoccupied and slighted Territory contained in rich profusion all the elements essential to the building up of a prosperous and wealthy State.

General Lewis Cass was made governor of this Territory

by presidential appointment. Treaties negotiated by him with the Indian tribes opened most of the Lower Peninsula to freehold settlers, and during the eighteen years of his administration the tide of immigration set with power into the Territory.

Governor Cass organized the second county, Monroe; then followed Oakland, St. Clair, Lenawee, Saginaw, Sanilac, Shiawassee and Washtenaw, until in 1829 Andrew Jackson and his cabinet were memorialized by counties named in their honor: Jackson, Van Buren, Berrien, Branch, Cass, Eaton and Ingham, with Calhoun for the vice-president. The same year, divisions gave the counties of Barry, Hillsdale, Kalamazoo and St. Joseph.

Between 1820-1830 the more determined pioneers pushed inland, but the roads were almost impassable, scarcely more than blazed trails. When the Erie Canal opened in 1825, steamboats at once began plying between its terminus at Buffalo and Detroit, bringing thousands of immigrants attracted by Michigan's free lands and fertile soil.

Through influence of Governor Cass appropriation was made for a system of national roads to open up the country, and give communication between frontier posts for purposes of mutual protection. Thus radiating from Detroit was the road to Fort Dearborn, afterward known as the "Chicago road"; one to the Rapids of Grand River, and the road to Fort Gratiot. At the crossing of the Clinton River and the Saginaw road was found a fine water-power which Detroit capitalists improved, thus laying the foundation of the thriving city of Pontiac.

When the Constitution of 1835 was framed, one of the conditions called for improved traveling facilities. These took form in 1837 with provision for construction of three lines of railroad: one from Monroe to New Buffalo on Lake Michigan, one from Detroit to the mouth of the St. Joseph, and one from Port Huron to the mouth of the Grand River. These were the three which twenty years later became the Michigan Southern, the Michigan Central, and the Detroit & Milwaukee Railway.

The Earliest Baptist Pioneers

The tide of immigration brought with it intelligent, sturdy men and women of Baptist faith. Foremost among them

were Orison Allen and wife, who penetrated the thick, unbroken forest from Detroit twenty-six miles northwest to where the city of Pontiac now stands, and there erected a rude cabin. This was in 1818. Other pioneers of like faith and purpose soon joined them and a spirit of true fellowship and coöperation made them a power for good to those who followed. Brethren Lee, Douglas and Gibbs were of this number. It was four years after this little settlement was commenced that the first Baptist minister came into the Territory. Elon Galusha was the man. He was at that time missionary of the New York Baptist State Convention. His coming resulted in the organization at Pontiac of the first Baptist church in the Territory of Michigan. The first resident Baptist preacher was Orestes Taylor, who had been licensed to preach but was not ordained. He settled at Stony Creek, Oakland County, and did much faithful work, preaching the gospel in his own vicinity as well as in adjacent settlements. Under his labors a church was constituted at Stony Creek, which was the second Baptist church in the Territory. Nehemiah Lamb, with his two sons, C. A. and R. P., assisted in the formation and recognition of this church. With the help of Judge Millard and wife and other consecrated workers a house of worship was built. After maintaining the gospel standards for many years this church, for reasons good and wise, divided its members between the Rochester and Mount Vernon organizations and its name disappeared from the list of churches, but the Rochester and Mount Vernon churches are still doing good service.

First Baptist Minister and First Association

The first ordained minister to settle in the new Territory was Elkanah Comstock, who became pastor at Pontiac in 1824. In connection with his ten years of labor in Pontiac he organized a church at Troy in 1825, and another at Farmington a year later. An item in the church records, 1828, shows that the pastor was called annually, also that the salary was not calculated to foster pride or luxuriance. It reads: "Elder Comstock was called to the pastorate, the church voting to pay \$100 for his next year's labor, one-third of the amount to be cash and the rest in produce."

With four churches and two or three ordained ministers the Michigan Baptist Association was formed in 1826. In

that year—which proved eventful to the Baptists of the Territory—Henry Davis, then a student at Hamilton, N. Y., felt drawn to Michigan as his future field of labor. He visited Detroit, was deeply impressed with its spiritual needs, and the following year commenced his work as pastor under very promising conditions. With the coöperation of Governor Cass and others a valuable building lot was secured on the corner of Fort and Griswold Streets, where a small house of worship was afterward built. On account of ill health the young pastor, in the beginning of what promised to be a useful career, was compelled to leave the field of his choice.

Results of Missionary Efforts

In the same year Leonard Slater began work with the Indians in the vicinity of Grand Rapids. Conversions attended his earnest work. Candidates were ready for baptism, but as Mr. Slater had not received ordination he invited John Booth of Troy to come to Grand Rapids and administer the ordinance. In company with Elias Comstock of Pontiac he made the long journey, and in Grand River the converts were baptized. A church of twenty-four members was organized, a meeting house erected and supplied with a bell. This was the first Baptist house of worship in the Territory to be thus equipped. The removal of the Indians by treaty caused the closing of this work in 1836 and Mr. Slater gave his attention to other fields of labor which will elsewhere be noticed.

Under the labors of Abel Bingham a mission was established at Sault Ste. Marie in 1828. This resulted in the organization of a church composed of six members in 1830. Three years later this church reported a membership of 50.

In 1828 a church was organized at Ypsilanti and one at Ann Arbor. Both of these places became important educational centers, and during all the years these churches have done excellent service.

The year 1830 witnessed a marked advance in our denominational work. During the decade between 1830 and 1840 about 60 churches were organized. These were spread over a large extent of territory. John White, a licentiate, appears as a leader in organizing a church at Plymouth. Moses Clark was at the same time doing a similar work in Washtenaw County; Nehemiah Lamb and his sons in Oakland County; T. Bodley at Saline and Adrian. J. S. Twiss, who

will be remembered as eccentric, talented, godly and fearless as a defender of truth and righteousness, appears confirming the churches, strengthening the work so well begun, and laying the foundation of what is now the Washtenaw Association.

Jeremiah Hall, D.D., was the man under whose influence the First Baptist Church of Kalamazoo was organized (1836) in the home of his father-in-law, Ezekiel Ransom. He was its pastor for seven years and then removed to Ohio and was president of Denison University from 1853 to 1863. He was twice pastor in Kalamazoo and he is credited with having secured the location of Kalamazoo College. He died in 1881, and is buried in Denison University Cemetery, Granville, Ohio.

Jacob Price—the man on horseback—appears in Cass County and the church at Liberty is organized and a vast amount of itinerant work done. He followed the Welsh custom of dismounting at the foot of a hill and leading his horse to the summit, then remounting and riding rapidly forward, and in this way punctually met his appointments, which were scattered over a wide extent of country.

Thomas W. Merrill found himself alone as a minister in a field nearly one hundred miles square in the southwestern part of the State, and the Comstock (now Galesburg) church was organized, which is recognized and honored as the mother church in the Kalamazoo River Association. This wide field was afterward occupied on the west by Jeremiah Hall, who was missionary pastor for Kalamazoo and the adjacent country, eastward by T. Z. R. Jones, who organized a church at Marshall and became its first pastor, and northward by Deacon Curtis Brigham, a fervid and devoted licentiate who came from Massachusetts, settled on Gun Plains in 1835 and was instrumental in forming the first religious organizations in Allegan County. These were, a Sunday-school on May 10, 1835, and a Baptist church of eight members on Dec. 26 of the same year. Out of this work grew the Otsego, Allegan, Plainwell and other churches.

Under the leadership of a layman—Hon. Sanford H. Corby—the gospel light appeared amid the wilds of Macomb County. Another devoted and stalwart layman—Judge Eldred—settled on Climax prairie in Kalamazoo County and left his noble moral impress on all the surrounding country.

Baptist Growth by Decades

In 1840 the denomination had grown to 5,000 members. These were in 105 churches. The number of ministers was 880. Six Associations had been formed.

During the decade from 1840 to 1850 there was a gain in membership of 4,321, making a total of 9,321. The number of churches had increased to 185. Number of ministers 101. Associations, ten.

From the year 1850 to 1860 there was a gain of 3,690 in membership. Forty-three churches had been formed and three Associations. Number of ministers, 159.

In 1870 the number of members was 20,054, a gain of 7,043. Fifty-one additional churches had been organized and the number of ministers had increased from 159 to 250. Four new Associations had been formed.

From 1870 to 1880 the membership grew to 27,285, a gain of 7,231. Two new Associations had been formed. The number of ministers had increased from 250 to 310.

The next decade—1880 to 1890—shows an increase in membership of 5,313. Twenty-nine churches and four Associations had been organized, but there was a diminution of 35 in the number of ministers.

During the decade from 1890 to 1900 the increase in membership was 10,985. Fifty-one churches had been organized and one Association. Number of ministers 379.

The year 1906 shows a total membership of 45,709. Number of churches 453; ministers 370; Associations twenty-three.

The greatest gain in membership in any one year was in 1894, when 4,634 persons were added by baptism.

Churches, with Date of Organization

- 1822: Pontiac.
- 1824: Stony Creek.
- 1825: Troy.
- 1826: Farmington.
- 1827: Detroit First.
- 1828: Ypsilanti, Ann Arbor First.
- 1830: Liberty, Plymouth.
- 1831: Saline, Adrian First, Dexter.
- 1832: Redford, Oakland, Clinton, York, Comstock.
- 1833: Galesburg, Highland, Grand Blanc.
- 1834: Ionia, Macomb, Napoleon, Northville, Parma.
- 1835: Mount Clemens, Battle Creek, Coldwater, Grass Lake, Kensington.
- 1836: Detroit Second (Col.), Kalamazoo First, Medina, Sturgis (Conference).

BAPTISTS IN MICHIGAN

- 1837: Albion, Almont, Climax, Colon, Edwardsburg, Gregory, Howell, Otsego, Parshallville, Porter, Rives, Schoolcraft, South Jackson, Walled Lake, Sturgis (recognized by Council).
- 1838: Brooklyn, Hadley, Jackson First, Manchester. Perry, Salem, Tekonsha, Weston.
- 1839: Commerce, Leslie, Litchfield, Maple River, Mason, Reading, Rome, Royal Oak, Tecumseh.
- 1840: De Witt, Portland.
- 1841: Allegan, Lawrence, Niles, Rankin, Williamston.
- 1842: Grand Rapids Fountain St., Jonesville, Marshall.
- 1843: Clarkston, Corunna, Hudson.
- 1844: Allen, Bellevue, Paw Paw.
- 1845: Chain Lake (Col.), Eaton Rapids, Vernon.
- 1846: Novi, Palo, Quincy.
- 1847: Aurelius, Mooreville, Pewamo.
- 1848: Athens, Mount Vernon, Niles Second (Col.), Oakfield First, Saint Clair.
- 1849: Milford, Ortonville.
- 1850: Columbia, Fenton, Volinia.
- 1851: Dowagiac, Lansing, North Adams.
- 1852: Ada, Centerville, Lyons, Orangeville, Saint Johns, Smyrna.
- 1853: Detroit (French), Flint, Greenville, Middleville, Morenci, Mount Pleasant, Romeo, White Pigeon.
- 1854: Alto, Ceresco, Lowell.
- 1855: Carson City, Charlotte, Dundee, Kalamazoo Second (Col.).
- 1856: Algansee, Alpine and Walker, Antrim, Armada, Dansville, Englishville, Ganges, Ithaca, Kinderhook, Owosso, Rochester.
- 1857: Baldwin's Prairie, Bronson, Farmington, Hickory Corners, Rockford, Spencer's Mills.
- 1858: Atlas, Hartford, Hesperia, Lapeer, Monroe, Newberg, Saginaw First, Sebawa, Tuscola, Worth.
- 1859: Bengal-Riley, Burch Run, Bloomingdale, Cedar Springs, Girard, Oxtord.
- 1860: Detroit Woodward Ave., Detroit First Ger.-Am., Marquette, Ovid.
- 1861: Three Rivers. Reorganized 1878.
- 1862: Bay City (Broadway), Cassopolis, Speaker.
- 1863: Bay City First, Benton Harbor, Ensley, Montague (Ger.-Am.), Port Huron, Saginaw (Mich. Ave.).
- 1864: Flushing, Goodells, Laingsburg, Plainwell.
- 1865: Columbus, Emerson, Lawton, Saint Louis, Three Oaks.
- 1866: Alma, Ashley, Berlin, Byron, Hart, Oakfield Second, Rollin, Saginaw (Mackinaw St.), Stanton, Waterford.
- 1867: Adrian Second (Col.), Alpena First, Decatur First (Col.), Dowagiac Second (Col.), Okemos, Onondaga.
- 1868: Bath, Chelsea, Clark's Lake, Jackson Second, Norvell, Unionville.
- 1869: Adrian Second (Col.), Battle Creek Second (Col.), Fowlerville, Hillsdale, Midland, Paris, Richmond.
- 1870: Augusta, Birmingham, Muskegon First, South Haven, Traverse City, Union City.
- 1871: Imlay City, Marlette, New Boston, Shepardsville.
- 1872: Ashland, Hickory Island, Ishpeming, Manistee (Swe.), Reed City.
- 1873: Flat Rock, Howard City.
- 1874: Brighton, Harbor Beach, Port Austin.
- 1875: Bear Lake, Belding.
- 1876: Caro, Kalkaska, Ludington First, New Buffalo, Saginaw (Col.), Springport.
- 1877: Leroy, Pittsburg.
- 1878: Bad Axe, Chesaning, Detroit Grand River Ave., Manistee, Webberville.
- 1879: Breckenridge, Charlevoix, Clare, Mount Morris.
- 1880: Big Rapids, Detroit Clinton Ave., Detroit 18th Street, Edmore, Gaylord, Iron Mountain (Swe.), Sand Beach Second.
- 1881: Cass City, Dover, East Tawas, Evart, Galien, Milan, Muskegon (Swe.).
- 1882: Entrican, Manistique, Menominee, Pentwater, Prairieville.
- 1883: Bay City West, Cadillac (Swe.), Daggett (Swe.), Dimondale, Grand Rapids Second, Greeley, Saint Charles.
- 1884: Alpena (Ger.-Amer.), Bay City (Col.), Berrien Springs, Detroit Ferry Ave., Detroit Second (Ger.-Am.), Eastport, Oscoda and Au Sable, Sault Ste. Marie.
- 1885: Durand, Elmer, Harrisville Calvary, Manistique (Scandinavian), Reno, Watertown.
- 1886: Grand Rapids Wealthy Ave., Marion, Stockbridge, Ypsilanti (Col.).

BEGINNINGS

13

- 1887: Alden, Deckerville, Detroit Warren Ave., Ironwood (Swe.), Isabella, Kingsley, Menominee (Swe.), Sheridan, South Boardman.
- 1888: Curtis First, Curtis Harvest Home, Detroit North, Kalamazoo Bethel, Norway (Swe.), Plainfield, Vassar.
- 1889: Burchville, Grand Rapids Calvary, Grand Rapids (Col.), Hastings, Hemlock Road, Iron Mountain, Iron River (Swe.), Ishpeming, Jackson Ganson Street, Strickland, Strickling, Tawas City.
- 1890: Ann Arbor Second (Col.), Bailey (Swe.), Chippewa, Detroit Scotten Ave., Hancock, Lake Odessa, Ludington (Swe.), Ludington (Danish-Norwegian), Mitchell, Muskegon Heights, North Flushing, North Star, Washington.
- 1891: Chase, Collins, Dalton (Swe.), Elmwood, Jackson Memorial, Lincoln, Prescott Judson, Republic (Swe.).
- 1892: Bay City South, Boon, Grand Rapids Berean, Laurel.
- 1893: Bay City Memorial, Detroit 14th Ave., Elma, Escanaba, Kalamazoo Portage Street.
- 1894: Burr Oak, Crosswell, Gladstone, Grand Rapids Scribner Street, Grant, Kawkawlin, Lansing (Col.), Nashville, South Lyon, Wayne.
- 1895: Allegan (Col.), Calumet, Cheboygan, Crystal, Detroit Immanuel, Detroit (Third Ger.-Am.), Edmore (D. N.), Good Harbor, Harbor Springs, Hermansville (Swe.), Kimball Lake, Marcellus, Scottville, Tompkins, Tustin (Swe.), Wakeshma.
- 1896: Goodwill, Jackson East Main Street, Mears, North Moorland.
- 1897: Brown City, Jones, Killmaster, Detroit (Third Ger.-Am.).
- 1898: Bay City (Swe.), Cottrellville, Duck Lake, Melvin, Twining, Wadhams.
- 1899: Mineral Range (Swe.).
- 1900: Deerfield, Oscoda (Second Indian), Petoskey Parr Memorial, Wyandotte.
- 1901: Bay City Essexville, Carlsbend (Swe.), Fremont, Millersburg, Mud Lake, Newago.
- 1902: Escanaba (Swe.), Mikado, Mill Creek, Negaunee (Swe.), Onaway, Standish.
- 1903: Harrisville Dean Branch, Herald of Hope, Mapleton, Metropolitan, Sand Hill, Sparta.
- 1904: Detroit (Polish-Bohemian), Marquette (Swe.), River Rouge, Shepherd.
- 1905: Bear Lake (Danish-Nor.), Grand Rapids Burton Ave., Greenleaf, Orion, Tower.
- 1906: Hancock (Finnish), South Fairview.

Associations, with Date of Organization

1826
 Detroit, 1827; St. Joseph River, 1832; Washtenaw, 1835; Shiawassee, 1840; Wayne, 1840; Lenawee, 1840; Kalamazoo River, 1841; Jackson, 1842; Grand River, 1843; Grand Rapids, 1843; Hillsdale, 1844; Flint River, 1850; Chain Lake, 1852; St. Joseph Valley, 1864; Muskegon, 1865; Grand Traverse, 1867; Saginaw Valley, 1876; Huron, 1878; Osceola, 1883; Marquette, 1885; Alpena, 1887; Swedish Northern, 1893; Swedish Southern, 1893.



II

Incidents of Early Days

"THOU SHALT REMEMBER ALL THE WAY WHICH
THE LORD THY GOD HATH LED THEE."
"TELL IT TO THE GENERATIONS FOLLOWING."

We would, did space permit, chronicle the many names and recount the hardships endured and victories won by our honored predecessors, but in a sense this is unnecessary, the experience of the few is the experience of the many.

The following excerpts, leaves from real life, illustrate not only the hardships but the generous hospitality which characterized Michigan pioneer inhabitants.

Five Families in a One-Room House

Mrs. S. Perrin Fellows was married October 1, 1816, and a few weeks later started for Michigan. In her diary she writes:

"We came to Buffalo and waited several days, as the captain of the schooner did not wish to leave port against a high head wind. It was about three weeks from the time we left Monroe County, New York, until we landed in Detroit. I walked most of the way from there to Plymouth, where we stopped for the winter. My husband chopped wood by the acre (not by the cord) to buy a cow and provisions for the spring, when we moved to our own farm. For a time he worked away from home, at fifty cents a day. When he was late returning, which was often, I suffered greatly from fear, lest he had been destroyed by wolves or other wild beasts, which were numerous. One night while hunting his cow, he was lost and overtaken by a violent thunder storm. He did not get home until ten o'clock the next morning. My distress of mind during that sleepless night, believing that should he escape death by falling timber, he would fall prey to wild beasts, can never be known by other than myself and the merciful Father by whom he was preserved.

"It took several days to go to mill, and the neighbors alternated. When my husband went I stayed alone. One night soon after dark I heard a noise from some wild animal different from any I had heard before. The beast came near

the house and made fearful yelps and screams at every jump. I hastened upstairs with my child and piled barrels and boxes over the stairway, so that the panther or whatever it was could not get us if it broke through the windows. The night was dark and the dreadful howling continued, until just before dawn the beast went away in the direction it came. Wolves, bears, rattlesnakes and Indians were common and equally feared.

"In the fall of 1831 we bought 320 acres near Manchester. We moved in the winter (1831-32), following the Indian trail with ox-team. In the spring many new families came and our house was always open to the land-looker or drover who brought stock from Ohio to supply the new settlers. The house was one room, 16x18 feet, and beds were often made on the floor reaching from side to side. Five families made their home with us until houses could be built for them. The first family was Esquire Soule, wife and six children, who were with us for nine weeks, when they settled in East Manchester.

"The Toledo and Blackhawk wars were particularly exciting, as we were on the direct Indian trail and often saw the Red-man passing in war paint and feathers."

Founding the First Baptist Church, Pontiac

Mrs. Abner Davis, a constituent member of the first Baptist church in the Territory of Michigan, was married early in 1822, and soon afterward started for Michigan. Arriving in June, Mr. and Mrs. Davis settled on their farm, a mile east of the present city of Pontiac. Mrs. Davis lived to the advanced age of eighty-three, and possessing a fine mind and excellent memory, not only entertained her friends, but enriched the columns of the *Herald* with reminiscences of that early day. We quote:

"En route to Michigan, we waited some days in Buffalo for the single steamer then running on Lake Erie, but fearing longer delay, with others chartered a sailing vessel to convey us to Detroit. The trip was long and wearisome, and an added four days with an ox-team brought us to Pontiac, twenty miles farther. It is not easy in these days of pavements and electric cars to imagine what almost impassable thoroughfares led into Detroit in 1822. At most seasons the mud reached to the wagon hubs and at times much deeper.

"A few weeks after our arrival I heard there was a meeting appointed two miles south of our house to consider the formation of a Baptist church. I told my husband, who was not then a professing Christian, that I would like to attend. He remonstrated, saying it would be a long walk, but he would go with me if I so decided. The first obstacle we met was Clinton River, there being no bridge. A tree had fallen from the high bank and slanted down across the stream. I concluded to go back, but Mr. Davis said he could help me across on the tree trunk. He secured a long stick for a cane, which I took in my right hand, and he held my left, and so we reached the other side in safety.

"The first mile there had been a wagon through, the second there was nothing but blazed trees to guide us. The meeting was held at the residence of Deacon Gibbs. It was a frame house of one room. The outside was covered with wide, rough oak boards; loose floor, no fireplace, the cooking being done in the yard by the side of a log. In this house, the First Baptist Church of Pontiac was organized. A Mr. Douglas opened the meeting and read a form of 'Articles of Faith and Covenant,' to which we assented and subscribed our names, eighteen in all. A few years later Mr. Davis became a member of the church and subsequently a deacon, which office he held until his death in 1861."

Mrs. Davis' last years were spent with her daughters, Mrs. M. D. Sanborn, Port Huron, and Mrs. C. Paddock, of Lansing, where at the home of the latter she passed away May 15, 1884, the last survivor of the constituent members of the Pontiac church.

A Considerate Landlady

Rev. Elijah Weaver and his wife came to Michigan in 1836, starting from Parma, New York. Mrs. Weaver wrote:

"Several others in the vicinity wishing to join the colony a canal boat was chartered and the start made October 17, 1836. It snowed heavily, but when we arrived in Buffalo, Captain Blake of the steamer *Michigan* was just ready to start. The lake was very rough and the passengers tried to dissuade the captain, but he thought best to go. After twenty-five miles, unable to make headway, we 'lay by' for twenty-four hours, when the captain returned to Buffalo. All went to hotels with assurance that the captain would

notify when it was safe to start again. After seven days, just as the sun was rising on Sunday morning, we were notified to go on board.

"Unwilling that the day pass without worship, permission was secured to hold meeting, and Elder Weaver preached in the morning and a Methodist missionary preached in the afternoon. Deacon Shattuck and family conducted the singing, and more enjoyable services were never held in a house of worship.

"When we arrived in Detroit two men were engaged at \$70 to take our household goods and family to Walled Lake, thirty miles. The roads were muddy and the first day we got but six miles. Early the next morning we started again, but the roads were so bad we were obliged to walk most of the way. Just at dark we came to a cabin, and our men tried in vain to make arrangements to spend the night, but two strangers offered help—one going along to pry the wagon out of the mud, the other carrying a lantern to pilot us over a marsh completely overflowed. We stepped boldly into the water, which was a foot deep. The waters did not 'divide' and we did not pass over 'dry shod.' At length we saw the light of a tavern and took courage. The landlady met us at the door, and providing hot water, made us comfortable. It was very cold, but none of us was worse for the exposure and discomfort.

"The next day we arrived, and Elder Weaver preached his first sermon in Walled Lake, October 30, 1836. The meetings were held in a log schoolhouse. It was the custom after the morning discourse to open lunch baskets and have a picnic dinner; then Sunday-school, and another preaching service in the afternoon."

One Sunday after service the house was found to be on fire. It was soon in ashes. Notice was given for all interested in having a meeting house and maintaining religious service to meet at a specified place and hour. Mr. Weaver addressed the assemblage: "Let every man who can use an ax, a saw, a hammer or mechanical tool come equipped for service." And they came, church people and the community in general. Whatever their hands found to do they did with their might. Some felled trees, others scored, some hewed, others hauled material, while some laid the stone foundation. And thus a new house of worship was built because "the people had a mind to work."

First Baptist Meeting House Built in St. Joseph County

Rev. and Mrs. Gershom B. Day settled in Sherman Township, Michigan, September, 1836. In October, in his little log farmhouse a "Baptist Conference" (or church) was organized with nine constituent members.* January 26, 1837, a council convened and recognized the church of thirteen members. Among the ministers invited were Elders Wm. Brown, Centerville; Jeremiah Hall, Kalamazoo; Wm. Taylor, Schoolcraft.

Elder Day served the church continuously for five years, three gratuitously and two at an annual salary of \$100. In 1844 he was sent East by the Niles church, of which he was then pastor, to secure funds to finish the new church house they were building. He secured the required amount. At that time there was not a Baptist meeting house in St. Joseph County, and friends in the East offered a bonus of \$300 in aid of the first church built there. Sturgis at once effected legal organization and set to work to build. The specifications were: "House 34x50 feet, 21 foot posts, wall 3 feet, whole to cost \$1,855."

The original subscription list shows the condition of the times. In part it reads: "Amasa H. Johnson, square the timber and deliver on the spot. Michael Wellever, 2,000 feet white wood lumber, 500 of good quality. A. D. Sprague, grain \$5. Elizabeth B. Day, 1 wagon, 1 fat ox, and stone for the foundation, \$100. John Langrick, 20 bushels of corn. David Petty, 40 bushels of wheat" (at that time wheat was selling at "three and six" a bushel).

When the house was enclosed money was exhausted, and Dr. Ira F. Packard, of the building committee, wrote Elder Day: "Lay the plain facts before the people; we do not know any possible way to raise the money to pay what is already hired without distress and loss of private property." In reply Elder Day wrote in brief: "October 1, 1844. I could forward \$50, but will keep it a few days hoping to add to it. I feel so anxious lest it be lost in transit, and it represents so many steps and such hard work I fear to see it go. Have your letter written, so that all you will have to do will be to sign it, acknowledging the receipt of the money when it comes. It will be a month, even then, before I shall hear, two weeks to go and two weeks to come."

*See "*Pioneer Days*," American Baptist Publication Society, Philadelphia.

Mrs. Day wrote October 12th: "Your letter with \$100 instead of \$50 has just come. Oh, how thankful we ought to be to God for His goodness."

November 21st another remittance was received, making an aggregate of \$400. Elder Day wrote: "I would like you to take a receipt for the \$400, signed by the Board of Trustees. My reasons are two: First, if I should die before I finish this work you will be able to show from official papers that I did my duty as a faithful servant. Second, it is the right way to do business. I sold my watch for \$10, and that went in to complete the last \$200 I sent."

Elder Day continued his work, walking sixteen and twenty miles a day between towns "to save expense," until he secured and sent an aggregate of \$622. He writes: "It goes with a warm heart, and I feel so relieved that I have not made a failure or spent my time in vain. I have great reason for thankfulness that in the providence of God I have been able to send \$22 more than they sent me for. The goodness of God has been manifest in our behalf." And so the first Baptist meeting house in St. Joseph County was built.

III

The Upper Peninsula

In denominational estimate the importance of the Upper Peninsula has been often underrated. This portion of the State, granted to Michigan by way of compensation for a strip of her southern territory to Ohio, seemed then unjust recompense, but it has since developed into one of the wealthiest and most productive portions of our country. It has a coast line of over 600 miles, containing within its bounds 23,566 square miles. The shore line is irregular and its rocky bluffs present a rugged but picturesque appearance. The sandstone hills thirty miles west of Sault Ste. Marie, known as Pictured Rocks, are magnificent beyond description, and Mackinac Island has more than continental reputation for beauty. Though only nine miles in circumference, it was the scene of some of the most thrilling events in history. Here preparations were perfected for the exploration of the Upper Mississippi, and here Schoolcraft wrote his celebrated history of the North American Indians and the Legend of Hiawatha.

Surveyors, prosecuting their work near Negaunee, noticing the variations in the compass needle, discovered the outcropping of magnetic iron. Since that time great advancement has been made in developing the productiveness of almost inexhaustible mines.

There is at present a population of over 375,000. In the copper mining district, which includes Calumet, Laurium and other municipalities, there is a population of 40,000. Finns, Swedes and Italians are numerous throughout the Peninsula, while French, Austrians, Greeks and other nationalities make a polyglot population difficult of evangelization.

There are ten English-speaking Baptist churches, only two of which have a membership exceeding 200—the total membership being 1,122. There are seventeen Swedish Baptist churches, with a total membership of about 1,000.

Rev. J. C. Rooney, of Escanaba, who has labored in the Upper Peninsula for nearly twenty years, says: "A large part of the people desire and seek only commercial and industrial advantage. God's thought and plan in bringing them from all parts of America and from foreign lands surely is that they may learn a pure and regenerating gospel."

Marquette First Church

The city of Marquette is located upon one of the most beautiful bays that indent the coast line of the Northern Peninsula. In 1860, it was a village of about 1,500 inhabitants. The first work of the denomination in the Upper Peninsula, after that of Father Bingham at Sault Ste. Marie, was done in this city.

Those interested in the organization of a Baptist church met at the house of Walter Finney, August, 1860. The court house was secured for a place of worship. The first church building, a neat little wooden structure, was donated, with the site, by the late John Burt. It was dedicated on Sunday, July 5, 1863.

The original church property was sold for \$3,000, and the generosity of the donor is perpetuated in the new brown-stone edifice, which is commodious, graceful and symmetrical, with a good organ, the whole costing over \$30,000. The first service in the new church was held September 18, 1886.

Because of debt the church was not dedicated until October 6, 1889, at which time the society was able to present

it to the Lord's service unencumbered. At the dedication service, the pastor, Rev. Dr. E. A. Taylor, was assisted by former pastors Rev. Dr. Kerr B. Tupper and Rev. E. G. Cheverton. Among pastors who have served the church are Revs. J. C. Armstrong, John Mathews, Charles Button, Dr. E. A. Taylor and C. H. Maxson. Rev. John Mathews was the third pastor, and under his leadership a great revival was enjoyed. The congregation so increased that it became necessary to enlarge the building, and Mr. Hiram Burt, son of the founder, John Burt, was a great help in the rebuilding.

In October, 1895, the sixtieth annual meeting of the Michigan Baptist State Convention was held with this church. It was the first large convocation of any religious body held north of the straits. Although this was a working society from the time of its organization, assistance from the American Baptist Home Mission Society was necessary until 1878, when the church became self-supporting.

First Gospel Tour in Upper Peninsula

In the summer of 1873, Sunday-school Missionaries O. F. A. Spinning and E. B. Edmunds made a tour of the Upper Peninsula, reaching Menominee July 18th. They spent three days with the few Baptists on the two sides of the river. On July 21st, Mr. Edmunds writes:

"We went to Escanaba and that evening held the first Baptist meeting ever held in the place. The visit led to the organization of a conference looking toward a church, which later I had the privilege of organizing. Pressing on, we visited Ishpeming, Houghton and Hancock. At the latter place Brother Spinning left for other appointments and I continued to Ontonagon; Superior, Wisconsin; Duluth and Winona, Minnesota. I believe this was the first Baptist exploring tour through the Upper Peninsula. Our only churches were Marquette and Ishpeming, about a dozen Baptists in Ontonagon, and a few others scattered.

"Seven years later, in the spring of 1880, I made another tour of the Upper Peninsula. Mrs. Johnson, of Sault Ste. Marie, had sent an appeal to the Michigan Sunday-school Board for help. This letter led to earnest consideration of the field by the Board. W. H. Brearley, of Detroit, generously offered \$100 as an extra contribution to meet expenses of a tour through that part of the State. The Board deter-

mined that the Sunday-school Missionary should make the tour, hence I took the earliest boat of the season, May 3d, for Superior waters; spent six days at Sault Ste. Marie, found fifteen Baptists on the two sides of the river and at Sugar Island; secured the use of an old schoolhouse; bought lumber and made seats; held six meetings, the first Baptist meeting in the place, with ten present; organized a Sunday-school; arranged for a student supply for the summer. Later secured Dr. G. S. Bailey, of Niles, who spent a six weeks' vacation at the 'Soo.' He organized a church and baptized a number of persons. Twenty years later, with Missionary Collins I attended the twentieth anniversary of the founding of that Sunday-school, and found a church on the Canada side, with house, parsonage and a pastor, and on our side a flourishing church with a large brick meeting-house. I thanked God and took courage.

"After six days at the 'Soo' took boat for Marquette. Spent a week between there and Ishpeming. At the latter place were a number of Indians who had attained advanced civilization. Some had been members of Missionary Bingham's Sunday-school. One said he was baptized by Father Bingham and that there were eleven of the original members of the Mission still left. Upon the site of the Mission is now a schoolhouse, and court-house. The land belonging to the Baptists was sold for \$5,000; it is now worth more than \$20,000. I was warmly received by the few Baptists remaining and organized a Sunday-school near the old mission site.

"In three years and eleven months in Michigan, I traveled 40,233 miles; held 255 prayer meetings, made 1,658 visits, baptized thirteen persons, and organized five churches and fifteen Sunday-schools; held 139 Institutes, attended 84 Associations or Conventions, and collected \$2,760.57. Some of the Sunday-schools soon developed into churches, so that practically I organized ten churches; among the number Sault Ste. Marie, Escanaba, Cheboygan and Chesaning.

"In April, 1879, I assisted Pastor Rhodes of Traverse City in organizing a church at Little Traverse, now Harbor Springs. The evening after the organization, four of us walked seven miles across the bay to get the early morning train. The ice was rotten and there was risk, but we made the journey successfully."

Manistique

In 1872, Manistique was a little hamlet with a population of about 100 persons, no church, no religious services. Mr. and Mrs. M. H. Quick became residents, and in August, 1873, a Sunday-school was organized, with Mr. Quick as superintendent. As the town grew, material for a Baptist church appeared. In 1880, Rev. C. W. Burnham entered the field and for two years held regular services in the school-house. April 9, 1882, a Baptist church was organized with eighteen constituent members. Rev. C. W. Burnham, first pastor, administered baptism for the first time in Manistique, May 20, 1882. The church prospered, two lots were secured, a building was erected, and dedicated November 3, 1883, Rev. T. M. Shanafelt of East Saginaw preaching the sermon.

Rev. J. B. Lambley, A. Cornell, and J. L. De Land of Saginaw, served as pastors for short periods; when in April, 1886, the church called Rev. F. K. Fowler, who remained for over five years and welcomed 78 new members. December, 1891, Rev. J. C. Rooney succeeded Pastor Fowler, and during a service of nearly ten years greatly strengthened the church. He established the envelope system for raising current expenses, and the plan of systematic giving for missions. He baptized 136 converts, and was succeeded in 1901 by Rev. J. B. Fox, a highly successful and beloved pastor.

Twenty-two members of this church were dismissed in 1885 to found the Scandinavian Baptist Church, to which Rev. Carl A. Johnson ministered nine years, in first and second pastorates. In this church 184 persons have been baptized, a house of worship and parsonage built and paid for. The young people are organized, and the Ladies' Societies are coöperating with the American and Swedish general and State Conferences in mission work.

The Baptists of Manistique now have a total membership of nearly 300, with Bible schools, and a mission, all prosperous. With the blessing of God, the great success of work in Manistique is due to Mr. M. H. Quick and family. He has during all the years been quick to see needs and equally quick to respond with open purse and personal leadership. He has served two terms as president of the Michigan Baptist State Convention.

Menominee

The First Baptist Church was organized November 11, 1882, Rev. E. B. Edmunds and Rev. A. C. Blackmar, of Marinette, Wis., present. The church engaged its first pastor at three dollars a Sunday. In 1884, it began the erection of a house of worship, and after a severe struggle this was completed in the fall of 1886. In 1887 a call was extended to Rev. C. H. Irving. Congregations were soon too large for the building, and a corner lot on one of the best streets was secured and the foundation of a new house laid. The edifice was completed during the pastorate of Rev. John Oliver, and dedicated January 19, 1890. In October of that year, Rev. J. J. Crosby was settled as pastor and the church became strong and self-supporting. It had previously received liberal aid from the Board of State Missions and the American Baptist Home Mission Society, but it was still, and had been for some years, greatly hampered by debt. Rev. J. C. Rooney came upon the field in August, 1901, and by vigorous effort the entire indebtedness was canceled before January, 1902. Mr. Rooney was a strong spiritual and financial leader, and through his influence the plan of systematic beneficence was adopted, as seems always the record where he has labored.

Menominee was originally a lumber center, but with the disappearance of forests, business declined and the church suffered heavy loss by removal of many of its best members. Later, under Pastor W. R. Schoonmaker, conditions were materially improved.

Iron Mountain

The county seat of Dickinson County has three railroads, three great iron mines in the city and twenty-two in the county, with seemingly unlimited amount of ore in the mountains adjacent. In the city twenty-three nationalities are represented, and of the 10,000 inhabitants only 1,500 were born in the United States. There are forty-nine licensed saloons. It is seen at once, therefore, that this is decidedly foreign mission ground. In 1887, Rev. C. H. Irving, then missionary pastor at Menominee, endeavored to organize a church. The time seemed unfavorable, but the women effected organization as a nucleus through which to maintain acquaintance and comradeship.

General Missionary J. B. Lambley visited the field in June, 1889, when organization was effected, Rev. J. B. Lambley, moderator; Rev. E. D. Rundell, State Sunday-school Missionary, clerk. Delegates were appointed to represent the new church at Grand Traverse Association, holding its annual meeting at St. Ignace. With supplies and pastors, whose term of service was brief, no important results were manifest until the settlement of Rev. A. K. Scott in 1904, since which time strenuous efforts have been made to erect a suitable house of worship upon an eligible lot secured some time previously. Partial success is apparent, and the church now worships in the basement. Pastor Scott not only seeks to cultivate this field, but also Crystal Falls, county seat of Iron County, and Norway—the three cities having a total population of 22,000. The Swedish Baptists at Iron Mountain have a fine brick building, costing \$10,000.

The record of struggles enumerated might be repeated in the history of every church founded in the Upper Peninsula. It is the story of a few Christians with heroic faith laboring against great odds. At Ishpeming were Mr. and Mrs. Funston and Mrs. M. R. Thompson. At Crystal Falls was Mrs. J. F. Shafer, to whose generous gifts the church house is largely due.

Marquette Association

Previous to 1890, the churches of the Upper Peninsula belonged to the Detroit Association. In the First Baptist Church, Marquette, September 3, 1890, the first meeting of the Marquette Association was called to order by Rev. C. E. Conley, Superintendent of State Missions. Rev. F. K. Fowler, of Manistique, was elected moderator. Ten delegates were present, besides five from the home church. The name of the Association, Marquette, was accepted as being complimentary to the church where it was organized.

At this time there were seven American churches in the Association. Their names are here given:

Churches	Date of Organiza- tion	No. of Mem- bers
Calvary, Ishpeming.....	1889	10
Iron Mountain	1889	11
Manistique	1882	71
Marquette	1860	156
Menominee	1882	94
Portage Lake (Hancock).....	1889	21
Sault Ste. Marie.....	1880	85

IV

Missionaries to the Indians

✓ **Rev. Isaac McCoy**

In October, 1822, Rev. Isaac McCoy received commission to enter the Territory of Michigan to labor among the Indians. He met the chiefs of the Potawatomies and established a station about a mile west of the present site of the city of Niles. A school was opened, religious services were held daily, and a number of conversions was reported.

✓ At the meeting of the Triennial Convention in 1823, among the resolutions adopted was one giving to the mission on the St. Joseph River in Michigan Territory the name of the Carey Mission Station. Mr. McCoy's report to the Board stated:

"We have sixty acres of land enclosed with good fence. The boys spend one half the time in manual labor on the farm, the other half in study at the school. The girls spend more than one half the time in labor, not from choice, but of necessity, because the number of males, exceeding that of females, increases domestic duties. All can use the needle in sewing, twelve can knit, six spin, two weave, twelve embroider with needle; and in domestic arts they are not surpassed in efficiency by any white girls of their age. When school opened, twenty-eight could neither speak nor understand English, but their advancement has been rapid."

A letter dated 1824, signed by Thomas Baldwin, Daniel Sharp, and F. Wayland, Jr., states that the bearer, "Rev. Isaac McCoy, is an approved missionary," and bespeaks, "generous responses as he solicits subscriptions and donations in aid of that mission."

A messenger from Governor Cass visited the station in November of the same year and reported:

"I left Detroit, accompanied by Col. Godfrey, for the establishment made by the Baptist Missionary Society upon the St. Joseph River, to which Society is confided the expenditures of certain funds appropriated by the treaty of Chicago for agricultural purposes among the Ottawa and Potawatomie Indians. I arrived early on Sunday morning, October 31st, and my appearance being unexpected, everything it is

presumed was found in current state. Every member of the institution being on this day engaged in devotional exercises. The school is composed of sixty-three scholars of both sexes, of various ages from childhood to manhood. Besides Rev. Mr. McCoy and wife, there are four teachers, three male and one female, all of whom from a sense of their missionary obligations devote themselves without remuneration to the diversified labors of the institution. There are six men engaged in agricultural operations, five Indian women who serve as domestics, one of whom takes care of several of the Indian children. . . . I beheld a colony firmly settled, numerous, civilized and happy, with every attendant blessing flowing from a well-regulated, industrious and religious community. I beheld the paternal government rejoicing in this successful experiment."

Results and Experiences

November 7th, 1824, Missionary McCoy administered the first baptism in St. Joseph River. November 15th, Ezekiel Clark, Charles Polke and Jared Lykins were baptized. These were white men who had engaged in labor for sake of wages, but who obtained a better reward. Mr. McCoy secured admission in eastern schools for several promising Indian youth, Hamilton College (now Colgate University) taking five. It was necessary to make many long trips to confer with the Board and promote right views in reference to memorializing Congress. In one of his appeals for help Mr. McCoy wrote:

"If you have a dollar laid by, either in mind or in purse for Burma, for Africa or for other stations than ours, among the aborigines of our country, we do not solicit it, but we believe that without lessening the streams of benevolence which water those thirsty places there are persons who, becoming acquainted with our wants, will delight to make us glad and grateful by their gifts. To such this appeal is respectfully, prayerfully, fervently made."

Mention is made that during Mr. McCoy's absence, Mrs. McCoy received a large drove of swine from Indiana and cattle from Ohio, donations to the Mission.

Mr. McCoy gives an incident by the way: "On one occasion it seemed necessary that I go to Washington in mid-winter. My health was poor and circumstances in regard to

support for my family were distressing. I greatly dreaded this long journey in so uncomfortable a season of the year, but urged by the Indians, by my missionary brethren and others whose opinions were entitled to respect, I complied. I set off with heavy heart, for I durst not omit what appeared to be duty, merely because the performance of it would be attended with inconvenience. On this journey, in crossing the Ohio River on the ice in the night, I fell and seriously injured my right shoulder. In exceedingly cold weather I traveled three weeks on horseback before I reached a stage that was running."

Year by year white settlers encroached more and more upon the Mission. The Indians, slow to adopt their virtues, fell in with many of their vices, particularly indulgence in intoxicating liquors. It seemed advisable, if possible, to secure voluntary colonization in Indian Territory. Many dissented. The tribes became scattered, and the Mission was abandoned in 1831.

Rev. Abel Bingham

"Father Bingham," as he was familiarly known for many years, was born in New Hampshire, served in the war of 1812, and received a wound at the battle of Plattsburg, being taken up for dead. Fragments of bone were removed from his forehead, but he recovered, although he carried the indenture through life as proof of patriotism and loyalty to his country.

At the close of the war he settled upon a farm in Wheatland, New York, but feeling called to missionary service, he began labor with the Seneca Indians on the Tonawanda Reservation, near Buffalo (1822-28). Red Jacket, the famous chief, headed the pagan party and Little Beard the Christian party. The conflict was serious, Father Bingham's life was several times threatened. He was once arrested upon false charges, sent a prisoner to Buffalo, tried and acquitted. He was then notified that his house would be burned within twenty-four hours. In the night he removed his little family, and at dawn the pagan party fired the buildings. The six years of his mission service were filled with privation and peril, but they were not without results both among the native and white settlers. Among his pupils was Eli S. Parker, who during the war of the Rebellion was General Grant's Assistant Adjutant General. Father Bingham's next mission,

preaching and teaching, was among the Indians in the vicinity of Sault Ste. Marie. He reached this place in the fall of 1828, remained during the winter, entered 154 acres of land in the name of the Missionary Society, and obtained a log cabin which served as dwelling and schoolhouse. The succeeding spring he went to Boston, secured official appointment, returned to Wheatland, was ordained, and with his family returned to Sault Ste. Marie in the summer of 1829. The school was opened, land cleared and a large mission house erected.

This mission was not without its discomforts and perils. His trips in winter were performed on snow shoes. He was accompanied by an interpreter and one or two Indians to assist in cooking and encamping. Baggage and provisions were carried by dog teams. The sledge, made of thin light boards curved at one end, was from ten to twelve feet long and eighteen to twenty inches wide. It would glide over the frozen crust of the deep snow like an ice boat. Instead of pitching a tent, excavation was made in the snow, and pine boughs were thickly set to keep off the wind and prevent snow from drifting in upon the occupants. Here they built fire, cooked their food, wrapped themselves in blankets, and perchance with a dog as foot-warmer slept in comfort. In the summer travel was by sail and rowboats on the Sault River and waters of the inland lakes. Here Father Bingham administered the ordinance of baptism and was wont to say he had consecrated Lake Superior as a gospel baptistry. A church of six members was organized in 1830; and in 1833, including soldiers of the frontier, the church had increased until it numbered fifty. Another church farther on reported a membership of thirty-two.

Among Father Bingham's trials was his persecution by one John Tanner, a Kentuckian by birth, but who had been kidnapped by the Indians when a child, and seemed to have developed all of their cruel and ferocious traits. He not only shot the missionary's cattle, but entering his house threatened the lives of the family. He was pursued, but escaped. Later he shot James Schoolcraft and lost his own life in some unlawful encounter.

Father Bingham's missionary labors in the Upper Peninsula covered a period of twenty-seven years. Some of the soldiers converted under his ministry became constituent members of the First Baptist Church of Chicago. The vanishing num-

bers of the Indians caused the military post to be abandoned, and in the fall of 1855 Father Bingham removed to Grand Rapids, and while strength permitted preached in outlying stations. He passed away in 1866, pronouncing benediction upon his children and grandchildren.

Rev. Leonard Slater

In 1826, Leonard Slater began a mission among the Indians at Grand Rapids. Conversions were numerous, and the school work, including instruction in arts of civilization, was prosperous. In the spring of 1832, a house of worship was erected, and the first "church going bell" was hung. Chief Noonday and a number of his people asked baptism. Brother Slater being a licentiate sent to Rev. Elkanah Comstock at Pontiac to come and administer the ordinance. His health not permitting of so long a journey, his son, Elias, accompanied Elder John Booth of Troy over a most circuitous route, and Brother Booth consecrated the waters of Grand River by a Sabbath baptism. A church of twenty-four members was afterward reported, Brother Slater having been ordained in the Michigan Association at Oakland.

The removal of the Indians by treaty broke up the Mission in 1836, but Mr. Slater, feeling that the Indians should be permitted to remain as citizens, secured governmental authority to that effect, and a settlement was established near Kalamazoo. Here school and church were maintained for fifteen years, and the habits of civilization measurably adopted; but the migratory and perishing people mostly vanished and the station was finally abandoned.

Brother Slater then devoted his strength until death to Christian effort among the colored people in Kalamazoo. His last utterance was: "Bury me by the Kalamazoo, on the spot where I first spread my tent, and slept by the Indian Trading Post, on the night of my coming to this Mission."

CHAPTER II

THE AMERICAN BAPTIST HOME MISSION SOCIETY

I

The Work in Michigan

OURS IS A GREAT MISSION FOR A SPIRITUAL CHURCH MEMBERSHIP; FOR THE SIMPLICITY THAT IS IN CHRIST; FOR RELIGIOUS SINCERITY; FOR THE SUFFICIENCY OF THE SCRIPTURES IN MATTERS OF SALVATION, AND FOR THE SUPREMACY OF CHRIST IN EVERY CHURCH AND IN ALL THINGS.—H. L. MOREHOUSE, D.D., LL.D.

THE SOCIETY was organized in 1832 in New York. The motion to organize was made by Rev. Spencer H. Cone. Hon. Heman Lincoln of Massachusetts was first President; William Colgate of New York, Treasurer; Garrett N. Beecker, Auditor; Jonathan Going, Corresponding Secretary; William R. Williams, Recording Secretary.

Home Mission work in Michigan was begun, however, ten years before, under the auspices of the Baptist Missionary Convention of the State of New York. The first annual meeting of this Convention was held in Whitesboro, Oneida County, October 16, 1822. The history from which the following facts are gleaned was written in 1837 by John Peck and John Lawton, under direction of the New York State Convention. They record:

In addition to his labors at Buffalo, Brother Elon Galusha visited the Territory of Michigan in 1822, and was the instrument of planting the standard of the cross at Pontiac, it being the first Baptist, if not the first Protestant, church in the Territory. Here, also, he administered the ordinance of Christian baptism, it being the first time the waters of the Territory had furnished a liquid grave for the disciples of Christ, except at the mission station among the natives.

The second annual meeting of the Convention was held at

Vernon, Oneida County, October 15-16, 1823. The report mentions one agency which was performed without expense to the Convention. It was by the venerable President, Deacon Squire Manro. He explored the Territory of Michigan, and found "great moral darkness, the people very much needing the labor of missionaries, and desirous to receive the ambassadors of Christ!"

The third annual meeting was held at Elbridge, Onondaga County, October 20-21, 1824. The report says: "Brother Elkanah Comstock was employed at Michigan. While each of the brethren labored to the entire satisfaction of the Board, none submitted to sacrifices as extensive as Brother Comstock. He endured the privations and diseases of Michigan, in the early settlement thereof, with unflinching perseverance, and continued to occupy the field assigned him, with untiring faithfulness, until the Lord called him to enter the rest in reserve for His people. During the period he was engaged in the ministry, the cause was so extended in that Territory, that he not only assisted in the organization of a number of churches, but was also permitted to participate in the forming of the first Association."

The seventh annual meeting of the Convention was held in Troy, October 15-16, 1828. "Brother E. Comstock's labors in Michigan have been blessed: he has baptized nineteen, and constituted a new church at Ypsilanti." The biography of Elkanah Comstock contains the following: "Born in New London, Conn., September 30, 1771. In 1824 the Territory of Michigan was rapidly settling, and a few scattered sheep in the wilderness sent forth a Macedonian cry. Brother Comstock was appointed a missionary by the New York Baptist State Convention, and removed his family to Michigan, and located in the village of Pontiac. At this time there was not a Protestant minister in the whole Territory. He sought the objects of his Master's love by many an obscure path amidst the recesses of the wilderness. The Baptist churches in Michigan, which received the labors of our Brother in their incipient state, gratefully acknowledge his labors of love and fatherly counsel. In 1826 was formed the first Baptist Association in Michigan. He aided in forming a sound creed, and sowed the good seed of the kingdom. In 1831 he resigned the pastoral charge of the church at Pontiac, over which he had presided since its organization. His health gradually declined; and in the fall of 1833 he

went to New London, the place of his nativity, hoping that a change of air and climate might in some measure restore his health; but a wise Providence ordered otherwise and his valuable life terminated May 13, 1834, in the sixty-third year of his age."

Policy of the Home Mission Society

The first missionary appointed by the American Baptist Home Mission Society was Rev. Thomas W. Merrill, May, 1832. The Society has had missionaries continuously in Michigan from that time until now, and has contributed thereby largely to the development of denominational power in the State. It was impossible in the early years of the Society's operations, with its very limited resources, to make large appropriations for missionaries in Michigan. It had therefore to determine where the means at its command could be most wisely bestowed. The difficulty in balancing the claims between growing cities and rural regions is frequently referred to in the Reports of the Board to the Society. Thus in 1840 it is said:

"The Macedonian cry is repeated from very many places, and though it often rises imploringly from far within the dense forest, or the centre of some vast prairie, it also reaches the ears of the Committee in as moving strains from the midst of populous and important villages and cities."

While emphasis was placed upon the importance of occupying the most populous points, yet provision was made for the cultivation of the rural districts also so far as practicable, thus:

"One of our missionaries preaches nearly every day on a circuit that admits of but one sermon in a place monthly. Another spends his time among several destitute churches on a circuit exceeding a hundred miles; devoting one week to each visit, and preaching from ten to fourteen sermons during that time. Another missionary in the Western valley, when describing some recent improvements in the country, tells us they are made where not long since he was compelled to prosecute his labors in the face of almost insuperable difficulties; riding eight or ten miles where there was not so

much as a bridle-path; where he was obliged to swim his horse across the streams at the risk of his life, his clothes freezing upon him; and where he used to preach beneath trees, or in smoky huts so open that the stars of heaven could be seen shining through the roof: and all this, sometimes, for the benefit of from four to twelve hearers (the most that could be convened in many neighborhoods at that time), and not unfrequently assailed by opposers of various sorts."

Importance of the Cities

The Board used the following language (1846) in regard to the importance of the occupation of the principal cities and villages:

"The wisdom of our Divine Master's command to His apostles to begin their evangelical labors at Jerusalem is manifest. As that command had more or less reference to the central position of that great city, its numerous population, its public attractions, and means of diffusing knowledge, so were the central points of the various nations visited by the apostles best adapted to receive their first and principal efforts. It is equally true of our own land. The same reasons operate to direct the footsteps of our missionaries, if not exclusively, at least more generally, to the principal cities and villages of every State, and Territory, and province looking to this Society for aid. Those points being central for all other purposes, should be made so for religious operations."

At the same time the Board speaks of the value of the itinerant system for the smaller communities where there is little prospect of self-supporting churches being established, but where the preaching of the Gospel is also needed. Reference to the work of the Society in Michigan for the first twenty-five or thirty years of its history shows that many missionaries had whole counties or Associations as their field of labor, while there were also Itinerant or Exploring Missionaries for the whole State, who visited not only the new towns that were springing up, but who traversed the rural districts, preaching the Gospel in schoolhouses, or private houses, or wherever they found opportunity for doing so.

In 1848 the Board made the following statement of its policy in the appointment of missionaries and appropriations for their support: "The Board desire the services of ministers for various purposes. 1st, as pastors of single churches

in villages and cities. 2d, as pastors of two or more churches in small villages or farming districts. 3d, as general itinerants, to extend their labors to points of immediate interest throughout a particular State; and 4th, to itinerate within the bounds of particular associations or counties."

A Broad and Sound Plan

Thus there has never been discrimination on the part of the Society against missionary work in the villages and country districts, as is shown by the vast amount of such work done throughout all of the Western States, where large cities are comparatively few. The purpose has been to make as wise a distribution as possible to cities and to the country districts in proportion to their population, and their prospects of growth.

When the Baptists of Michigan became practically self-supporting in their missionary work in the State, like other older Eastern States the Society continued to render assistance particularly in the support of missionaries among the foreign populations. With its large work elsewhere taxing to the utmost its financial ability, the Society has been compelled in the older States to limit its missionary operations chiefly to work among the foreign populations in co-operation with many Baptist State Conventions.

At the same time, in view of the disproportionately rapid growth of cities as compared with the growth of the country districts and in view of the inability of the Baptists in the large cities to meet the requirements of their corresponding fields, the Society has deemed it of the greatest importance that Baptist City Mission organizations should be reinforced somewhat by appropriations from its Treasury both for missionary and for church edifice work in the occupation of new and growing districts. Hence, for a number of years the Society has coöperated with the Detroit Baptist City Mission Society and has rendered very substantial aid in strengthening our position in that city.

In addition to the missionary work of the Society in Michigan, many grants have been made from the Loan Fund, and many appropriations from the Gift Fund for the erection of houses of worship in the State. In recent years very substantial help has been given for the erection of church edifices in the city of Detroit.

II

Original Manuscripts

THE BEST FRUITS OF RELIGIOUS EXPERIENCE ARE THE BEST THINGS THAT HISTORY HAS TO SHOW.—PROFESSOR WILLIAM JAMES, OF HARVARD.

In the early and later history of the work of the American Baptist Home Mission Society many original manuscripts have been preserved. These furnish an unfailing source of interest and are most valuable for reference in securing historical accuracy. From these letters to the Board we make the following necessarily brief selections:

Rev. Thomas Ward Merrill

Sedgwick, March 27, 1832. (Among other reasons for applying for an appointment, Mr. Merrill stated, in his letter of this date:)

1st. The western or St. Joseph section of the Territory in which I propose to labor, is emphatically missionary ground. The first emigrants in this section located on government lands about four years since, and coming from different States, attached to dissimilar views, tenets and customs, and most of them devoted supremely to gain, compose a disorganized and irreligious population.

2d. Having prosecuted a course of toil, privation and exposure, as a public speaker, for more than two years, among the destitute and recent settlements on the peninsula of Michigan; and having received only about ten dollars and expended, in the above capacity, nearly ten times that amount, I feel unable longer to sustain the sacrifice.

✓ 3d. I wish to be able to secure one or two eighty-acre lots of land for a public institution, to be located in the Territory, combining manual with mental exercise. The importance of early laying the foundation of an institution to rise with the increase of population and to take the ascendancy by right of priority must be obvious.

✓ June 21, 1833. My attention has been given considerably to the establishment of our intended Institution. I have presented a petition in its behalf several times before the Legislative Council, and three times it failed. The bill has now passed and become a law, incorporating the Michigan and

Huron Institute. A committee on location, and one on petitioning Congress for a grant of land, were requested to be ready to report at the next meeting of the Trustees at Troy, on September 25th, at the session of the Michigan Baptist Association.

May 19, 1834. Our Institute, we hope, may be opened the ensuing fall. We expect the location will be decided in a few weeks, and preparation will be immediately made to throw open its doors.

Judge Caleb Eldred

Comstock, Kalamazoo County, M. T., June 21, 1833. I learn that the Board of the American Baptist Home Mission Society have associated my name with an Institution where the avowed object is to ameliorate the condition of man by raising the standard of the Cross. In view of the moral waste which pervaded this land, and the extensive harvest which appears to my vision, I wanted a person of purer devotion associated with the Institution, but the interest I feel for the prosperity and extension of the Redeemer's Kingdom seems to present a claim on me to cast in my mite. Permit me to bring to the notice of the Board through its Secretary, the almost destitute condition of the whole of Western Michigan, comprising a territory of more than one hundred miles from east to west and from fifty to one hundred miles from north to south, with settlements forming in every county, with emigrants from the different States of the Republic and from Europe, bringing with them their different views of religion; a countless train constantly following, with but here and there an individual who careth for his Master's work. I pray you, as you regard the Baptist cause in this growing region, send us able ministers, who will combat the enemy, expose error, and command by their faithfulness and zeal an influence in this cause, give character to our denomination and successfully (under the blessing of heaven) enlarge the borders of Zion.

Rev. Stephen Goodman

Auburn, Mich., October 2, 1833. During the three years that I have been preaching in this Territory I have become acquainted with the condition and wants of its inhabitants,

especially with that portion of them who are Baptists or favorable to Baptist sentiments. I am personally acquainted with most of the latter living within fifty miles of Detroit, and am familiar with their present poverty. I am satisfied that with a few exceptions the time has not arrived for ministers to settle as pastors, of one or even two churches. We have a number of little churches in the Territory, and new settlements are being made, and new churches constituted in almost every direction; many of them are isolated, at a distance of ten or twenty miles from any settlement that deserves the appellation of a village. The people living in these settlements cannot reach the villages to hear the Gospel, and if they hear it, it must be sent to them.

Pontiac, February 20, 1834. After writing about his five preaching stations and varied duties, Mr. Goodman says: We have no large and elegant meeting houses; no numerous congregations to address, nor fine soul-cheering singing to animate our feelings, nor large salaries out of which we can lay by something for old age. My salary last year, inclusive of \$50 from your treasury, amounted in money, produce, etc., to only \$160, upon which to support a wife and three children. Some of my brethren in the ministry do better in this respect because they own farms, but attending to them necessarily weakens their efforts. Perhaps, however, they are wise; for when a minister of the Gospel finds it almost impossible to keep out of debt, and sees nothing before him in old age but to be supported by charity, it will distract and trouble his mind. I preach on an average about five sermons a week.

Rev. R. W. Benedict

Canal Boat, Cleveland, O., October 16, 1832. I am now with my family on the way to the wilds of Michigan. I am a native of New England. My father was the Rev. Joel Benedict, D.D., of Plainfield, Conn. I received an academic education.

Salome, December 18, 1833. He gets \$60 from the churches at Auburn, Grand Blanc, Bloomfield and Ray, and \$100 from the Home Mission Society, and says: This is indeed small compensation for the amount of labor and of itself would be no inducement; but I have, I trust, a nobler object in view; and expect a more ample reward in the consciousness of doing my duty and in the approbation of my

Divine Master. To supply the church of Grand Blanc one fourth of the year, costs me about twelve hundred miles travel. But I would, like Paul, be willing to endure all things for the elect's sake.

May 16, 1834: More help is much needed in the Territory, but we want no men who love their ease more than ministerial labors. None need come who do not calculate to endure hardships, privations and fatigues. We want no new divinity men, but men who preach the same Gospel that our blessed Saviour brought into the world and His apostles preached—men who desire not to live at ease but to wear out in the service.

Rev. William Bronson

Dexter, December 3, 1834. Quarterly report: I have traveled 580 miles, visited more than one hundred families, preached forty-four sermons, attended the Michigan Association, set in order one conference, addressed one school meeting, delivered two temperance addresses, formed two temperance societies, assisted in ordaining one minister, attended the meeting of the Missionary Board, and various other meetings for religious purposes.

March 23, 1835. My present circuit is 140 miles in extent, embracing three churches of which I have the pastoral charge. They are uniting their efforts to promote the various objects of benevolence. During the last quarter I have traveled 656 miles, preached fifty-one sermons, delivered two temperance addresses, formed two temperance societies, one domestic missionary society, one Sabbath-school; have been instrumental in founding another; addressed a number of schools; assisted in the organization of one Association and one Baptist society; attended numerous meetings for prayer, Christian conference and church business; administered the Lord's Supper four times, baptized five converts—visited from house to house, urging the necessity of repentance toward God and faith in our Lord Jesus Christ—met with much opposition from enemies of the Cross.

Rev. Joseph Gambell

Grand Blanc, June 1, 1835. I commenced my labors in this place September 11th. The field I have occupied is twenty-five miles in length on the Saginaw road, most of the

inhabitants living on or near the road. The settlements I shall visit will carry me six and twelve miles from the turnpike. There are also two places Brother Loomis requested me to visit—viz., Shiawassee and Saginaw, the former twenty-six miles west of the road on the Shiawassee River, and the latter forty miles beyond this, sixteen or eighteen miles on turnpike and the remainder on Indian Trail. Saginaw, it is thought, will be second only to Detroit in the Territory.

September 9, 1835. My regular meetings have been as before at seven different places. My general course has been three sermons a week besides occasional lectures and other services. When I came to this place there was no observance of the Sabbath, except that a few members of the church met together for prayer and conference, but it is becoming somewhat fashionable to go to meeting. Our assemblies have increased as fast as could be expected. Antinomianism, which leaves everything to the sovereignty of Jehovah, and which professes to wait for God's time, but neglects His commands, can exert none but an unhappy influence, and such it has exerted here.

May 14, 1836. I report that since the close of last year's commission I have continued my labors as before, preaching half the time in this place and in four different places the other half, besides weekly lectures, funerals, family visits, weddings, etc. In addition to this I taught district school twelve weeks in the winter, five days in the week, singing school three evenings, and one evening lecture.

Rev. Thomas Bodley

Tecumseh, February 29, 1835. I arrived in this Territory in the Fall of 1830, from Auburn, N. Y., where I was ordained. I settled first in the town of Saline, with the means to buy one lot (\$100) and some provisions. At this time there were in the town seven members of the Baptist church. In February following, a church was constituted of eleven members. In this place I labored eighteen months and never lost but one Sabbath, and did not receive one cent in money and only about \$35 in provisions and labor. My family was large (seven children), and it was with the greatest difficulty I could procure the necessities of life. In the Spring of 1832 the church at Adrian, which had just been constituted, gave me an invitation to become their pastor,

which I accepted. I remained there two years, and received about \$280, including presents. This church is now the most numerous and wealthy of any in the Territory.

March 30, 1836. Settled in Saline, Washtenaw County, October, 1830, found seven members in the town nine miles by twelve; remained with them eighteen months and left fifty-six members, now nearly one hundred. A part of this time I preached at the village of Clinton, Lenawee County, distant twelve miles, and traveled on foot to fill my appointments. I found at or near the place seven members. In June, 1832, a church was fellowshipped of eight members, now about one hundred, and I have baptized thirty to form two churches. Elder R. Powell settled here soon after the church was formed. January 1, 1832, I gave fellowship to the church in Adrian village, number of members twenty-four. I then lived twenty-five miles from them and was the nearest Baptist minister. In April, 1832, I settled with this church and remained with them two years and preached a part of the time in the town of Fairfield, where I also gave fellowship to a church in June, 1833. Up to this time I was the only Baptist minister in the county of Lenawee or Monroe, and but one nearer than fifty miles, and he thirty-five miles distant.

THERE IS A GREAT DEAL OF ORDINARY WORK TO BE DONE IN THIS EVERY-DAY WORLD, AND HOW FORTUNATE THAT THERE ARE A GREAT MANY ORDINARY MEN AND WOMEN TO DO IT.

Rev. Ebenezer Loomis

The Annual Report of the Board of the American Baptist Home Mission Society for 1835 makes the following reference to the work of Rev. Ebenezer Loomis: "It is but common justice to say that much of the improvement in the condition of the Baptists of Michigan is, under God, owing to the indefatigable and disinterested labors of an agent, who has traversed on foot, and gathered the scattered professors into church order, ascertained the preachers, and advised both them and the Committee in relation to their labors." Of him it was said, "he never had an encumbrance in his missionary work, and he could walk for the Master farther than most men could ride."

Detroit, December, 1833. Monday, proceeded east to a settlement of Baptists near Lagrange, Cass County, who have

been members of Lagrange church, but being Southerners they could not agree with the Eastern members, and behaving refractory, by the counsel of ministers present at a church meeting, they were excluded. I was advised, however, by one of the ministers present at said meeting, to visit them, as hopes are entertained of their recovery. Visited them accordingly and preached, but found little to give hope of their restoration. They, however, treated me well, and one of them gave me a dollar, which is the first money presented by an individual since I have been in the Territory, though I have obtained hundreds in subscriptions. Next day passed through Lagrange, leaving an appointment to return and preach; proceeded southeast about ten miles through Cassopolis, a dirty, drinking, distilling, wicked place; county seat of Cass County. I am really sorry that Governor Cass should be so disgraced as to have a place like this called Cassopolis. Salem church is by far the most numerous and flourishing of any in Western Michigan. We now have: Ordained ministers, 23; licensed, 3; churches, 32; Associations, 2; estimated number of communicants, 1,200.

My journeyings have been performed on foot. I have in many places gone where I could not have traveled with a horse, and in many instances could not have found keeping for a horse. In one of two instances I have felt the need of one, in crossing rivers, but on the whole concluded that walking is the best. My health has been good, for which and numberless other mercies, I have cause for gratitude to God.

January 24, 1834. Mr. Loomis states that he went to Michigan by appointment of the New York Baptist Convention as missionary agent on a tour of observation. As the New York Convention had decided to discontinue work there, he would be pleased to continue work under the Home Mission Society, and it was duly arranged.

April 16, 1834. Traveled on foot about 2,000 miles. Have not ridden over fifty miles, except crossing the Lake, from Huron County, Ohio, to Detroit. Attended one Council; addressed one Temperance Society; baptized three persons; set in order five Conferences (that is, embodying a company of brethren and sisters, with Articles, Covenant, etc., preparatory to receiving a Council for constitution as a church). This is a prevailing custom at the West. I never heard of it at the East. Served as Chaplain to the Legislative Council one week, except Lord's day. Attended three Asso-

ciations and three protracted meetings. Preached 165 sermons, besides attending prayer and conference meetings. Broke bread four times. Formed three Missionary Societies and addressed one besides. Obtained missionary subscriptions to the amount of about \$600, collected but little. The number of visits I cannot enumerate without looking over my journal, which would take more time than I can spare at present.

Southwestern Michigan, July 11, 1834. After traveling about twenty-five miles, refreshing ourselves at beautiful springs and rivulets, at one of which we ate our supper, arrived a little before sunset at a small prairie, where there are three Indian wigwams and several inhabitants. The Indians being drunk and noisy, we did not care to have intercourse with them and spread our tent on the opposite side of the prairie. We were somewhat annoyed, but on the whole spent a comfortable night. . . . Our journey on the second day was impeded by fourteen miles of timber land, extremely wet and muddy, and by a creek much swollen by late rains. We were obliged to carry our saddles and baggage over, crossing on a tree that day fallen, and then one drove the horses through and the other seized them on the opposite bank. However, we arrived at the rapids of Grand River about one o'clock. Making a signal that I wished to cross, Jonathan Going and Henry Martin came over with a canoe. Jonathan took my horse across (the river being fordable, but difficult for a stranger) and Henry rowed me across. . . . Jonathan Going is a stout young Indian, well made and well proportioned. He is about as tall as the man whose name he bears, but not as heavy. He speaks some English, though rather broken, and understands it when spoken plain and simple. He sings well in English and Indian, though best in the latter language, and appears to be decidedly pious. I was much interested in him. At evening attended meeting, and was truly pleased and delighted. After a brief introduction by Brother Slater I spoke of my mission in the country, supported by benevolent persons—of my desire for a long time to visit them—of my joy in the accomplishment of those wishes—and of my willingness to preach the Gospel to them. This was replied to by Noon Day, the chief, in substance: That "he was glad I had come to see them—that they had formerly been very dark in their minds, but good men had sent teachers among them, and they had got some light

—that there was much darkness still remaining, and they were glad to have other teachers to give them more light." I then shook hands with all.

On account of a great bend in the river, we had to cross to the south side, and after proceeding east ten miles recrossed. Here the river is deep. We had to cross in a canoe, our horses swimming by the side. This was new to me, and caused some agitation; but we got over safely. Seven miles further crossed the river in the same way, except that the horses got through without swimming.

The Society's Estimate. In the Report for 1836 Mr. Loomis is again referred to as one of the missionaries employed by the Society:

Agents have for a field perhaps a State or Territory; they travel extensively; encourage feeble churches; assist them to procure pastors when practicable; seek out new fields of labor; preach; give tone, direction, and impulse to the general cause, and keep the Committee informed of anything that may be profitable to know. Such is our indefatigable brother, Rev. Ebenezer Loomis, of Ohio, late of Michigan. He has traveled the last year (and mostly on foot) 4,505 miles, preached 297 sermons, solicited funds extensively, baptized several persons, besides performing other ministerial labor.

Mr. Loomis was probably the most indefatigable General Missionary in our early work in Michigan. He traversed the entire southern portion of the State from Detroit to Lake Michigan, visiting almost every locality where settlements had been established, enduring privations and hardships that would have appalled most men. Some of his reports to the Home Mission Society in 1833 and 1834 are unique in details of his labors and of the conditions of the various fields he visited. Some of these reports are on good brown paper, the writing of which after sixty years is as neat and clear as ever; these sheets are 18x22 inches, with four wide column rulings, with maps of regions visited, and contain from four to five thousand words each; they are closely written, for in those days postage was high; the charge on one letter in July, 1834, being fifty cents. In that letter he says: "I mention my route so that if you wish to communicate with me you may have some idea of my track. I will also mention two particular places where letters may reach me: Ann Arbor, August 6th, Gull Prairie, Kalamazoo County, August 18th.

Consider that our western mails are like angels' visits, few and far between. A letter, however, starting from New York the first of August, perhaps the 5th, would reach Gull Prairie by the 18th.

Rev. Robert Turnbull

This minister, from Connecticut, accepted appointment as missionary pastor of the First Baptist Church in Detroit, and wrote about the city and Baptist interests there as follows:

Detroit, November 8, 1834. The population of Detroit, according to the census which has just been taken, is nearly 5,000; about 800 of whom are of French origin, and speak that language, though I presume with a mixture of very broad *patois*; 800 are Irish, and perhaps 200 Dutch and Swiss. The French, Irish, Dutch and Swiss are of course Catholics. There are nearly a thousand foreigners not yet naturalized; the remaining portion of the population are from all parts of the Union. Thus we form a miscellaneous and motley group. . . . The Baptists, alas for the Baptists! are considerably in the background. They number about forty members, generally poor, some of them miserably so. The congregation numbers eighty or one hundred persons. The new meeting house, which I am sorry to say will not be completed for three or four weeks, is a beautiful brick building, good size, well proportioned, and delightfully situated. Indeed, it possesses the best location for a church in the whole city. Various persons here are favorable to Baptist sentiments, and I have no doubt there will be a fair attendance in the new meeting house. There is a Sunday-school of thirty or forty children, and six or eight teachers; we must not therefore despise the day of small things, but wait and pray and labor for an increase of gifts, grace and members.

January 12, 1835. The long hoped for meeting house was dedicated yesterday. The Presbyterian and Methodist clergymen attended with us in the morning and the place was crowded to excess. The Rev. E. Loomis, your agent for Michigan Territory, preached an excellent discourse in the afternoon.

I am very much pleased with Elder Loomis. He is a respectable preacher, and a man of great good sense and deep piety. He is very primitive and plain in his appearance, so much so as almost to appear grotesque, but he is a great fa-

vorite with everybody. He performs all his journeys on foot, and it is almost incredible how much labor he performs in this way. He set out from Detroit this morning, intending to walk to Ann Arbor, a distance of forty-five miles!

August 29, 1835. The great difficulty in Detroit is the want of a few intelligent active brethren. We want, for example, a superintendent of the Sabbath school, and two or three more teachers, one or two deacons, a church clerk, etc. Will you exert yourself to make our situation known, and use influence to get persons going to the West to settle here?

It appears from the correspondence that Dr. Going encouraged Rev. Robert Turnbull to expect a loan of \$3,000 for the erection of the house at Detroit. Directly after the completion of the house in March, 1835, Mr. Turnbull wrote a very urgent letter asking that the amount be paid quickly in order to avoid difficulty with creditors. There is no record that the amount was furnished by the Society itself, and it was doubtless secured through Dr. Going's influence with one or more men of means; inasmuch as later correspondence clearly shows that the loan was made and that the church had difficulty in meeting the interest.

September 15, 1836. The largest amount which the local church can raise for the support of the Gospel is \$100; we are consequently dependent in a great measure upon the community. The young men have been very liberal during the past year, but the novelty of the thing is over and they now pay their subscriptions reluctantly. We depend entirely upon two persons to obtain subscriptions, and collect them, and I regret to say that both are decidedly irreligious young men, and do this work in a very exceptionable manner. They are somehow very much attached to me personally, although they care nothing for religion, and get subscriptions and make collections, pretty much in the same manner that they would obtain them for a horse race or a ball. They lay all their acquaintances, good, bad and indifferent, under contribution, and *nolens volens* make them subscribe, and make them pay, joking, swearing and making sport of the whole concern.

Rev. Jeremiah Hall

Bronson (now Kalamazoo), August 20, 1835. Under this date, Mr. Hall, who came from Bennington, Vt., and was appointed in 1835, writes: It is probable that the Michi-

gan and Huron Institute, a literary institution under the direction of our denomination, for which seven or eight thousand dollars has been subscribed, will be located in this place. I think that \$200, for the year, in addition to what I may receive from the people, will be necessary in order to enable me to devote my time to the work.

September 17, 1835. Nearly three thousand dollars have been raised in this place for the Michigan and Huron Institute, a literary institution which, under the direction of our denomination, has since my arrival been located here. Hence, being one of the most flourishing towns in the State, this place must be one of great importance to the Baptist cause. . . . But in all this region the state of religious feeling is low. The rage for speculation and wealth prevails, even among professed Christians, and becomes a great obstacle to the spread of the Gospel. . . . I do not regret having left my delightful situation at the East to come into this country. Though I frequently travel twelve or fifteen miles through the woods to preach in a little log house, yet I find it always filled with attentive hearers, and say "it is good for me to be here." I only regret that poverty prevents me from traveling and preaching as much as I desire, and the wants of the country demand.

December 9, 1835. After stating in this letter that he was a student at Newton Theological Seminary and in debt for his education, he says: When I left Vermont I had to hire money to pay the expenses of my family to this place. My goods were sent by water to Detroit, and though it is six months since we arrived in Michigan they still remain there because I have not been able to pay the freight. Besides, my family have to live, and it is difficult to get anything to live on. Wheat is \$1.25 per bushel, corn 75 cents per bushel, potatoes 50 cents per bushel. Butter is 37½ cents per pound, pork is \$7 per hundred, and rent is as high as in New York City. Our house, embracing kitchen, parlor, study and all is only twelve by fourteen feet without chamber, and not the most comfortable in other respects, but it is all that we can afford to have.

Kalamazoo, April 1, 1836. As it is less difficult to collect the people in our scattered settlements on Lord's day than on any other day, I have frequently, after preaching two sermons in the daytime, traveled from four to eight miles to preach in some destitute place a sermon in the evening.

Though this course is very fatiguing, yet with our present supply of ministers it seems to be the only one which will afford many towns in this destitute region even a partial supply of preaching on the Lord's Day.

December 10, 1836. To our joy, our literary Institution, the Michigan and Huron Institute, is progressing. The trustees, at their annual meeting in October last, resolved to petition the State Legislature, at its next session, for an enlargement of their charter so as to give them all the privileges of a College. Among the trustees and active friends of the College, are many of the most efficient men in the State. The College possesses funds, in lands and other property, to the amount of \$10,000. But \$10,000 more, in cash, is wanted to put the Institution into successful operation. Is there no benevolent, philanthropic individual of wealth at the East who is willing to bless many generations in this great valley by contributing that sum and permitting the College to bear his name? Is there no benevolent female who will contribute \$2,000 to establish a Female Seminary under the direction of the Board? Or must the daughters of Protestants in Michigan be educated at the Catholic Seminary in our neighborhood, to which the Pope of Rome has given the sum of \$60,000?

Rev. Alonzo Wheelock

✓ *Hamilton Seminary, June 14, 1836.* In a recent tour in Michigan for my health, I witnessed a rapid growth of the country, saw many flourishing villages rising in every direction. The physical resources of the country are immense and the inhabitants, religious and irreligious, of the most intelligent and enterprising of New England and New York; and I felt an inexpressible anxiety that measures might be adopted that should supply the community with a pious, intelligent and educated ministry.

In pursuing my journey I found I was everywhere anticipated in this feeling by the inhabitants, in the church and out of the church. Our brethren there take correct and elevated views of their present position, and are anxious to have measures adopted immediately to secure a Theological Seminary. Land speculators, men of the world, with whom I conversed on the subject, take a lively interest in it, and encouraged me to expect something liberal from them if the enterprise was commenced. Cool and deliberate brethren in

the Territory think that if the effort were to be made now while speculation is rife, fifty or a hundred thousand dollars could be raised in money and lands for such an object. If it be neglected a year it is doubtful whether such an effort would be successful. The whole community seems, now, engaged in every such liberal and benevolent effort. Infidels, even, give liberally, and swear upon the tip of their faith that "This will draw in immigrants, and raise the price of their lands." I was told of infidels who pay \$30 per year for preaching, who never enter a church and hear not a single sermon year in and year out.

November 22, 1836. On entering the field, I first labored to secure the confidence and coöperation of the leading brethren of the State. As they lived remote from each other, this required considerable time and labor. I met with a very cordial reception among them, and was assisted much by their counsels and commendations. My next effort was to collect the denomination in convention for a general organization, so that their opinions and coöperation might be obtained on this and other objects of Christian enterprise. To accomplish this, I had to ride over pretty much all the settled parts of the State. This, and making necessary arrangements for the Convention, occupied my time till the first of September. Considering the circumstances of the case, the churches were very well represented in the Convention, and warmly espoused all the benevolent objects of the day. Very few "do-nothing" Baptists are found in Michigan. They approved very cordially the efforts that have been made and were making to advance the cause of education, and encouraged a vigorous prosecution of the work. On account of a prevalent antipathy among politicians against denominational movements, in supposed efforts to secure a sectarian control of the educational interests of the country, it was judged inexpedient for the Convention to undertake the establishment of a Literary Institution, but it was thought best to leave this matter to the voluntary enterprise of individuals. Accordingly they did no more than to cordially approve and recommend such an enterprise.

My next efforts were to secure a Conference of brethren and friends on this subject. Such a Conference was obtained at Ann Arbor, the week after the Convention at Detroit. At this Conference, as at the Convention, we were favored with the counsels of our much esteemed brethren, Kendrick

and Galusha. It was resolved that the time had fully come when it was the duty of the Baptists of Michigan to undertake the establishment of a Literary Institution in the State, having all the incorporate powers of a College. The Institution at Kalamazoo was chartered and the Conference appointed a Board of Trustees, containing thirty members, about one-third of whom were not Baptists.

Considering the present condition of the country, Baptist churches in Michigan are numerous, constantly increasing, nearly all of them of the right stamp and under products of enlarged wealth. It is very well supplied, for a new country, with a good ministry, but among them I know of no one qualified to stand forth as a general to lead on the host. You will find good under-officers and first-rate soldiery, but no generals. Supply this deficiency and Michigan is religiously ours. Such vantage ground we possess in no other State. With all this shall we suffer the field to be wrested from us? An efficient agent for educational purposes is now peremptorily demanded by the pressing wants of the denomination.

Rev. H. L. Morehouse

The following correspondence is interesting in view of the fact that Dr. Morehouse later became a most efficient officer and leader in the American Baptist Home Mission Society:

East Saginaw, Mich., November 16, 1864.

DR. M. B. ANDERSON:—It becomes necessary for me to make application to the Home Mission Society for aid to support me in this my field of labor. The church is very poor and is doing its utmost in repairing and partially paying for the building in which we meet for worship—they can do hardly anything directly for me—perhaps \$100 or \$150 at the outside. We have received an appropriation from the State Convention of \$200. I desire to make my application at the next meeting of the Board and would be under lasting obligation to you for such assistance as you can render, whether it be in the way of a recommendation such as the Board requires, or in other ways that you judge most proper. Could we receive \$300 from the Board this year when we are at so much expense in another direction, we think it would enable us to do without their aid next year. The expense

of purchasing and repairing the church will be about \$1,800, and we are very poor and have opposition from those who should be of our own household. A statement of our condition will accompany the application. Living is very expensive in this place and I must have \$600 from some quarter.

The importance of this place is perhaps already well known to you. It is the largest place by perhaps 2,000 of any in this valley—the population is estimated at about 7,000.

I little thought when under your instructions in the University that I should ever make such a request as this of you; but God leads us in ways which we had not marked out, and I feel that it is His hand which has led me to this place; and feeling this, I believe He will bless me here. I am contented and happy in my position, and hope for the good of the cause in this valley that the Board may look with favor upon my application.

Respectfully and fraternally yours,

H. L. MOREHOUSE.

It is apparent from the following that President Anderson at once communicated with Corresponding Secretary Backus of the Home Mission Society:

Rochester, November 22, 1864.

MY DEAR SIR:—Enclosed you will find a letter from Rev. H. L. Morehouse, who has just settled in East Saginaw, Mich. The letter speaks for itself. Mr. M. is an earnest-minded, pious young man of excellent ability who bids fair to become one of our ablest ministers. I know that he went to Saginaw from religious motives, having set aside more flattering calls from the desire of going where he could build on a new foundation and be most useful. Saginaw is growing rapidly by reason of the salt water wells there, and I feel quite certain that the kind feeling which will be generated by assistance for one year will ultimately bring a much larger sum to our Society's treasury. You must of course, with your advisers, decide all such questions, but I give the most entire endorsement to Mr. Morehouse and the importance of the field he occupies. Wishing you all blessing in your great work, I am,

Yours truly,

M. B. ANDERSON.

III

A Few Representatives of the Society in Michigan

Henry Lyman Morehouse, D.D., LL.D.

H. L. Morehouse, though not a native of Michigan, has been regarded as an adopted son by the Baptists of the State.



HENRY LYMAN MOREHOUSE, D.D.

He was born in Dutchess County, New York, October 2, 1834, and removed with his parents to Avon in 1845. He was one of two sons of a thrifty farmer. After his academic course at Genesee Wesleyan Seminary, Lima, New York, he went to the University of Rochester, from which he was graduated in the famous Class of 1858; and after an interval of three years entered the Rochester Theological Seminary, graduating in 1864. After service in the Christian Commission in Virginia the

following summer, he accepted the call of the First Baptist Church of East Saginaw, Michigan, and began his work there in October, remaining until January, 1873. For about three years he was a missionary of the American Baptist Home Mission Society, at a modest salary. The city was one of the wickedest in the West, thousands of lumbermen and adventurers having been attracted thither by the great lumber and salt industries. His pioneer work extended into the regions north, east and west. The little church of twenty-five resident members had no property and had been rent by unfortunate circumstances. In five years a property worth \$25,000 had been secured in the heart of the city. While in Michigan he was actively identified with the denominational activities, was a Trustee

of Kalamazoo College and President of the State Convention.

From January, 1873, until January, 1879, he was pastor of the East (now Park) Avenue Church of Rochester, New York; was Trustee of the Rochester Theological Seminary, and for about three years was also its Corresponding Secretary in connection with his pastorate.

Thirty Years of Service

In May, 1879, he was elected Corresponding Secretary of the American Baptist Home Mission Society. He voluntarily resigned, against the wishes of his brethren, in 1892; but continued for about a year until his successor was chosen, when the Executive Board pressed him to become its first Field Secretary, inasmuch as the work of the Society had grown to very large proportions. He served in this capacity until the death of Secretary T. J. Morgan, LL.D., in 1902, when he was recalled to the Corresponding Secretaryship, and Rev. E. E. Chivers, D.D., became Field Secretary. At this writing, he is in the thirty-first year of service for the Home Mission Society, buoyant and vigorous in the seventy-sixth year of his age.

In 1882-83 he wrote the history of Baptist Home Missions in America, as an outgrowth of the Society's Jubilee Meeting in New York City. He has written extensively on all phases of the Society's work as well as on educational matters; was Alumni Poet of the University of Rochester, and has written a number of hymns and poems that have been widely published. He has been in constant demand for public addresses; has traveled extensively throughout the United States, to Mexico, Cuba, Porto Rico, Hawaii and Alaska; and on his second trip to Europe in 1905, represented the Society in an address before the Baptist World Congress, and served on the committee that framed its Constitution.

During the period of his service for the Society, there has been enormous expansion of its work in every direction and great increase in its resources. For the first twenty-five years of the Society's history, from 1832-57, receipts were \$576,473.63; for the second twenty-five years, from 1857-82, they were \$3,320,099.23; and for the third twenty-five years, from 1882 to 1907, they were \$12,898,722.49. In 1887, Dr. Morehouse initiated the movement that resulted

in the organization of the American Baptist Education Society, whose earliest effort was the founding of the University of Chicago, and which in the succeeding twelve or thirteen years received and disbursed over a million dollars to about thirty Baptist institutions of learning. From 1893 to 1900, Dr. Morehouse served also as Corresponding or Acting Corresponding Secretary of that Society. For a long period, in addition to his other duties he was editor of the *Baptist Home Mission Monthly*. He conceived and inaugurated the plan for a Church Edifice Gift Fund for the Home Mission Society, by which aid has been given to about two thousand churches in the erection of houses of worship. Under his administration plans of coöperation between the Society and State Conventions and City Mission Societies were devised and put into effect, as also with the white and the Negro Baptists of the South. He is President of several Boards of Trustees and a member of other Boards of incorporated schools for the Negroes. In 1904 he took the initiative in the movement that led to the organization at St. Louis in 1905 of the General Convention of the Baptists of North America, and was influential in the organization of the Northern Baptist Convention.

In College he was a member of the Psi Upsilon fraternity; is a member of the Phi Beta Kappa; received from Rochester University the degree of D.D. in 1879, and that of LL.D. in 1908.

My Song at Seventy

(FROM A POEM BY DR. MOREHOUSE)

These years have widened human thought,
Brought large emancipation;
So wondrously our God hath wrought
Earth seems a new creation.
High privilege, my fellow-men,
To live these three-score years and ten.

With hope triumphant over fear,
And faith's prevision stronger,
And love sincere, I tarry here,
To toil a little longer;
In Christian service, fellow-men,
There's joy at three-score years and ten.

Rev. A. E. Mather, D.D.

Mr. Mather was emphatically a Michigan man. Having come to the State in early manhood (1836), he identified his entire after life with its interests. In 1851 he closed his business in Detroit and gave himself unreservedly to the work of the gospel ministry. For a year and more he was chaplain of the 22d Regiment, Michigan Volunteers, and devoted another year to organizing a church and erecting a house of worship in Caro.



REV. A. E. MATHER, D.D.

He served nine years as District Secretary of the Home Mission Society, was a valued trustee of Kalamazoo College and a wise manager of the Ministers' Home in Fenton.

Among the churches which he served as pastor were those in Mt. Clemens, Detroit, Romeo, Fontiac, Portland and Battle Creek. Everywhere he lived and labored he was recognized as a superior leader, a good platform speaker, and a man of marked executive ability. Traveling in all parts of the State, he did much to strengthen, encourage and unify the denomination along lines of progressive endeavor.

In August, 1899, Dr. S. Haskell wrote: "Has it come to this that I am to say a short farewell to my beloved and honored brother, my younger but lifelong and ever loved associate—the last survivor, save one, of all our ministers who were here in my early years of labor? I was his pastor fifty-two years ago. With thankful hearts we leave our beloved to the everlasting remembrance of the righteous. These favorite lines were often repeated by him:

"Break from his throne, illustrious morn!
Attend, O earth, his sovereign word!
Restore thy trust, a glorious form
Called to ascend and meet the Lord."

Rev. James Cooper, D.D.

Born in Boston, Massachusetts, in 1826, Mr. Cooper in his youth moved with his parents to Cincinnati, Ohio. Here



REV. JAMES COOPER, D.D.

he became a member of the Ninth Street Baptist Church in 1840. In 1850 he graduated from Denison University, from which in 1880 he received the degree of Doctor of Divinity. He graduated from Newton Theological Seminary in 1853, and the same year was ordained to the ministry. His pastorates were in Cincinnati, Ohio, Madison and Waukesha, Wisconsin; Melrose, Massachusetts; Philadelphia; Rondout, New York; and Flint, Michigan, 1876-80.

While pastor in Philadelphia he was for several years a member of the Board of the American Baptist Publication Society and for seven years its Recording Secretary. In 1880 he entered the service of the Home Mission Society as District Secretary for the States of Ohio, Michigan and Indiana. While engaged in this work he died, April 1, 1886. During these years his residence was in Detroit, where his presence either in the pulpit or home was a benediction.

A friend speaking of his characteristics said: "Severely critical of himself he had no criticisms for any man who meant to do right, and somehow Dr. Cooper had a way of thinking that almost everybody meant to do right."

He was married to Mary E. Palmer, of Cincinnati, and of their five children the eldest son, Henry C. Cooper, graduated from Rochester University and Theological Seminary and has held pastorates in Springville, Schenectady and Little Falls, New York. Harriet P. Cooper, the second daughter, has been Field Secretary for the Woman's Baptist Home Mission Society of Michigan and for the Women's Baptist Home Mission Society, Chicago. Mrs. Fannie Cooper Warren is now (1909), and has been for many years an officer of the Woman's Baptist Home Mission So-

ciety of Michigan, and Mrs. Mary Cooper Leete has also for a series of years been an officer of the Woman's Baptist Foreign Mission Society of Michigan. She is now the president of that Society.

Rev. E. H. E. Jameson, D.D.

Few men have had as distinguished and varied a career as Dr. Jameson. It included that of teacher, editor, statesman and soldier, besides the chosen vocation of minister of the gospel.



He was born in Maine, May 19, 1835, his father being a sea-captain, who at forty years of age gave up sailing and became a Baptist minister. Dr. Jameson studied with his father until fourteen years of age, and then attended academies preparatory to a college course. He spent over two years in New Hampton Literary and Theological Institution at Fairfax, Vermont.

REV. E. H. E. JAMESON, D.D.

In the winter of 1854 he was teaching school when his convictions became so strong that he walked five miles home to talk with his father. All day Sunday he attended church, but did not find peace. At midnight he rose, awakened his parents and told them of his need. A family prayer-meeting followed, and the young man went back to school possessed of a new-found hope. He professed Christ publicly before the pupils. In 1856 he accepted a more important position as teacher in Illinois, hoping soon to resume theological studies. He became editor of the Springfield *Daily Republican*, and enjoyed the personal friendship of Abraham Lincoln, then a rising young lawyer. Later he was connected with the St. Louis *Democrat*, associated with B. Gratz Brown and Frank P. Blair, Jr., two celebrated war-time figures. At the beginning of the war he was managing editor of the St. Louis *Globe* and *Daily Democrat*. In 1861 he aided General Lyon and General Blair in organizing troops, and for a year acted on the staff of Major Curtis. He was commissioned Colonel by Governor Gamble and assigned to duty organizing regiments. For a year he

commanded the Tenth Missouri Militia, a reserve regiment in border service. In 1862 he was elected to the Missouri State Legislature on the Republican ticket, and was reelected in 1864, becoming speaker of the House.

All this time Dr. Jameson felt the call to drop the tempting career before him and fulfill his purpose to preach the gospel, and in June, 1876, he was ordained at Park Avenue Church, St. Louis. His first pastorate was in Omaha, Nebraska, but in 1881 he came to Michigan and was for three years pastor in Saginaw, and six in Lansing. In 1890 he was appointed District Secretary of the Home Mission Society, which position he held until his death, October 12, 1907.

His headquarters were in Detroit, and in that city and all parts of the State his presence was ever welcome. By a happy gift at repartee he disarmed criticism, and few representatives of our missionary societies were listened to with greater interest and more tangible results.

Early Home Mission Appointments to Michigan

The first appointment by the Board of the Home Mission Society in the first year of its organization was that of Rev. Thos. W. Merrill, to Prairie Ronde, May 11, 1832. Two others the same year were Rev. Stephen Goodman, to Saline, and Rev. S. H. Benedict, to Oakland County.

The appointments in 1833 were: Rev. W. A. Bronson, to Northfield; Rev. Robt. Price, to Whitmanville; Rev. Wm. Gambell, to St. Clair County; Rev. Thos. Bodley, to Michigan Territory.

In 1834, Rev. Robert Powell, Clinton and vicinity; Rev. Robert Turnbull, Detroit; Rev. Jeremiah Hall, Kalamazoo.

The Annual Report of 1834 says: "In Michigan twelve missionaries have labored the whole or part of the past year and have baptized a number of persons and been instrumental in the constituting of twelve churches and the organization of several Associations."

CHAPTER III

KALAMAZOO COLLEGE

I

A Story of Struggle and Success*

EVERY COLLEGE IS AN INSURANCE COMPANY AGAINST ANARCHY. GIVING MONEY FOR COLLEGES IS BETTER THAN GIVING IT FOR HOSPITALS. TO GIVE FOR HOSPITALS IS GIVING FOR REPAIRS, TO GIVE FOR COLLEGES IS TO GIVE FOR CONSTRUCTION AND EQUIPMENT.—CHAUNCEY M. DEPEW, LL.D.

THE early history of Kalamazoo College is a story of missionary enthusiasm and denominational loyalty, of sublime faith, and heroic sacrifice.¹ While many influences were at work in determining the establishment of such an institution, a few men stand out conspicuously as the human agencies for laying the foundation of a school which afterwards became known as Kalamazoo College.

When the wave of interest in Foreign Missions swept over the Baptist denomination in America, a demand for laborers for new fields was strongly felt. Men and women everywhere began to recognize the responsibility for the salvation of the heathen, and they naturally turned to the establishment of schools for advanced instruction as the first step toward the accomplishment of their clearly defined purpose. Between 1816 and 1826 Waterville College, now Colby College, in Maine, Hamilton Institution, now Colgate University in New York, Columbian College in Washington, Georgetown College in Kentucky, Newton Theological Institution in Massachusetts, and New Hampton in New Hampshire, were established, most of them for the express purpose of preparing young men for ministerial and missionary service. As the tide of emigration swept westward there were established within the next ten years Granville College, now Denison University in Ohio, Kalamazoo College in Michigan, Shurtleff College in Illinois, and Franklin

*This section was written by President A. Gaylord Slocum, LL.D.



The Main College Buildings



Men's Dormitory

College in Indiana; while during the same period Richmond College in Virginia, Wake Forest in North Carolina, Mercer University in Georgia, Connecticut Literary Institution in Connecticut, and Worcester Academy in Massachusetts were established. Each of these institutions had a field vast in extent and well located to carry out the purpose of the founders. They became seats of consecrated learning, and from them have gone forth a multitude of thoroughly trained and consecrated workers for Home and Foreign fields.

In 1829, Michigan Territory was little known and there were but few Baptist churches within its borders. The members, however, were imbued with the new missionary spirit, which soon began to make itself felt. In May of that year there appeared in Michigan Territory a young man, Thomas W. Merrill, who was to lead in the establishment of one of the Christian schools, now known as Kalamazoo College. His father, Daniel Merrill, was a distinguished clergyman in Maine, and the son graduated at Waterville, now Colby College, and also from Newton Theological Institution. Among his fellow-students was George Dana Boardman, who was soon to become a distinguished missionary in Burma. Mr. Merrill's purpose was to establish a denominational school, and when at length a charter was granted for what was known as the Michigan and Huron Institute, he said, "It is that upon which I have had my eye since I came into this Territory."

Failing at first in his effort to secure a charter for the school to be established at Ann Arbor under the control of the Baptist denomination, he turned his steps westward and followed the Indian trail to Kalamazoo. After spending the winter of 1830 and 1831 at Prairie Ronde, the older settlement, we find him in the autumn of 1831 joining with Judge Eldred in plans for the purchase of land for the ideal school which they had in mind. An appeal to the benevolent Baptists of the East was agreed upon, and Mr. Merrill made his way from the Michigan Association at Pontiac in September to the New York Baptist Convention and received from the distinguished denominational leaders of the Empire State the hearty approval of his purpose. So far as appears from the records the first subscriptions were seven ten dollar ones made by a few men of noble purpose who appreciated the importance of such an institution as Mr. Merrill had in mind. The best known of these seven were Jonathan Going, who bore a

leading part in organizing the American Baptist Home Mission Society, and was President of Granville College from 1837 to 1844; and William Colgate, whose generous gifts and wise counsel have made his name almost a household word.

The petition for a charter which had been once refused was renewed and the bill of incorporation was finally passed. It was approved by Governor Porter, April 22, 1833. This date marks the beginning of an institution which in 1855 was reincorporated as Kalamazoo College. The charter did not locate the Institute, but after long journeys over primitive roads and much discussion of rival contestants, the subscription of \$2,500 by the residents of Kalamazoo and the purchase of one hundred and fifteen acres of land in what is now the south part of the city settled the matter of location. This property was finally sold and the present site purchased. Twenty years later the adjoining site for what was then known as the Female Department was secured through the gift of \$1,500 by Mrs. H. E. Thompson, of New London, Connecticut; and the generous gifts of the citizens of Kalamazoo, and of the Hon. Caleb Van Husan of Detroit, made possible the erection of the building now known as the Lower College Building, which was dedicated in the autumn of 1859.

Kalamazoo Theological Seminary

Soon after the beginning of the work of the Institute at Kalamazoo, the Baptist Convention of the State of Michigan was organized and the Baptists of the Territory took immediate action toward the establishment of full College work. The second article of the constitution embraced "Education, especially that of the rising ministry," among the objects to be promoted, and a resolution was adopted recognizing the Institute, but urging the importance of founding "a literary institution of higher character offering all the incorporate powers of a College." In 1837 the committee reported that the Legislature would not charter such an institution. The feeling, however, in favor of an institution for the training of men for ministerial and missionary service continued to grow until in 1845 the Convention instructed its Board to collect means and establish a Theological Seminary at Kalamazoo. The next year it was reported that forty-one acres of land had been purchased for

a site, and the plan of a building 104 x 46 feet, four stories high, had been adopted. This building was erected soon afterward.

In 1849, Rev. J. A. B. Stone, pastor of the church in Kalamazoo, and formerly Assistant Professor in Newton Theological Institution, was appointed Professor of Biblical Theology, and commenced instruction in the Seminary. Thus was begun exclusively under the management of the Baptist Convention of the State of Michigan the Kalamazoo Theological Seminary.

The first students in Theology were Edwin S. Dunham, S. H. D. Vaughan, T. R. Palmer and John Fiske. Meanwhile, the Michigan and Huron Institute had been carrying on in temporary buildings in the village its literary instruction. Thomas W. Merrill was its unfaltering agent and provider, and the Board of Trustees was a distinct self-perpetuating body. For a brief period the Institute was a branch Academy of the University of Michigan. The Institute and Seminary went on upon equally independent lines until the policy of maintaining a Theological Seminary was abandoned. They occupied in part the same buildings and some of the teachers had duties in both, but property interests were held separate. In 1855 a charter was secured from the Legislature giving full college powers and authority to grant degrees, and Rev. James A. B. Stone, who had been Principal of the Institute for twelve years, was elected President of the College, and continued to occupy this position until 1863.

Among the early members of the College faculty was Rev. Samuel Graves, who after several years of valuable service entered the pastorate. In 1853 Edward Olney was elected Professor of Mathematics by the Institute, and continued in that position after the establishment of the College. He was a man of rare talents as a teacher and Christian worker, and his influence was strongly felt. Called to the chair of Mathematics in the University of Michigan, he entered upon a career of still greater usefulness as Christian teacher and worker, but to the end of his life Kalamazoo College had a chief place in all his plans and gifts and hopes. Upon the death of Mrs. Olney nearly all the property which her honored husband had gathered went as a bequest to the College.

In 1854, Daniel Putnam, a graduate of Dartmouth College, was called to the Latin professorship in the Institute,

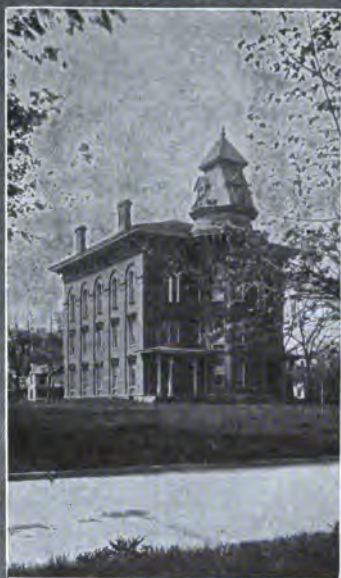
and held the same position after the College charter was secured until 1868, except during a brief interval, in which he was Superintendent of the Public Schools of Kalamazoo. His success here led to his appointment to the position of Vice-Principal in the State Normal School at Ypsilanti, which position he held until the time of his death. His interest, however, in Kalamazoo College did not cease, and his service as member of the Board of Trustees for many years was greatly appreciated. When in 1855 the College charter was secured there were granted equal privileges to men and women, and not long after this, in 1859, the private school for young women, with Mrs. L. H. Stone as Principal, was incorporated into the College proper, and the Board of Trustees assumed its support and control. The faculty at that time was made up of Dr. J. A. B. Stone, President; Edward Anderson, Professor of Greek; T. R. Palmer, Professor of Latin; Edward Olney, Professor of Mathematics; Daniel Putnam, Professor of Natural Sciences; Liberty E. Holden, Professor of Rhetoric; with G. A. Graves and Chandler Richards instructors. Mrs. L. H. Stone continued as Principal of what was termed the Female Department, and Mrs. Martha L. Osborn, Miss Ella Fletcher, Miss Jennie S. Finney, and Mr. and Mrs. Hubbard as assistants. In November, 1863, President Stone resigned his office, and Mrs. Stone retired as Principal of the Female Department. Dr. Stone had been at the head of the school and College for twenty years and had manifested marked ability for leadership. He felt that he was doing foundation work and he did it well. He had gathered about him a company of teachers of exceptional character and ability and their influence became a permanent basis of the College. Literary work of a high order had been maintained in the Institute, and afterwards still more advanced work in the College, and during the history of the Theological Department a number of men had been prepared for the ministry.

Two buildings which have remained to the present time had been erected during this period, and a small amount of endowment secured. The religious interest in the College on the part of teachers and students was remarkable, especially from 1853 to 1863, and revivals occurred frequently. Fifty of the students of the College were converted in one year, several of whom became ministers. When war broke out in '61, here as elsewhere the loyalty of the students

reached a high degree of enthusiasm, and many of the choicest spirits among them entered the army. Several of the graduates and the students became commissioned officers, while many more illustrated equal bravery as private soldiers, and there were no braver soldiers or truer patriots than those who entered from the schools and colleges of the land. Seventeen of the boys from this College gave up their lives for their country while in the army, and many others died afterwards from wounds and disease brought on by army service. This College may well be proud of the record made by its patriot dead.

In 1864, John M. Gregory, LL.D., a graduate of Union College, was elected President and entered upon his work with great enthusiasm. His previous service as educator, editor, and public speaker had given him high rank and much was naturally expected from his administration. He entered almost immediately upon a campaign to remove all indebtedness and increase the endowment, and pastors and other friends of the College rallied to its support. Gifts came from thousands of individuals, from churches, and from Sunday-schools. The indebtedness was removed and a year's expenses were provided. Among the illustrations of the love of the students for the College was a telegram from one of the boys: "In the trenches before Richmond, fifty dollars." Among the best known of the new members of Dr. Gregory's faculty were Rev. George Willard, Latin Department, and Rev. H. L. Wayland, Department of Greek. In June, 1866, Rev. Silas Bailey, D.D., ex-President of Denison and Franklin Colleges, was elected Professor of Theology, and several new instructors were appointed.

Just as the College seemed to have entered upon a new career of usefulness under an inspiring leader, Dr. Gregory was called in 1867 to the presidency of the Illinois Industrial University, now the University of Illinois, and his departure, together with the failure of a productive subscription of \$15,000 and the loss of a large bequest through a legal technicality, arrested the progress of the College and tended to discourage many of its friends. The question now arose whether the work should be abandoned, or should be continued at the risk of increased indebtedness. It was a critical period, but the courage and faith of many of its friends did not waver, and it was decided to go forward and trust Providence for the future.



Lower College Building



The
Ladies Hall



On the campus.

In 1868, after careful consideration of available men for the position, Rev. Kendall Brooks, D.D., graduate of Brown University and Newton Theological Institution, was called from the editorship of the *National Baptist* to the presidency of the College, and several of the former professors remained under the new administration. Dr. Brooks was a man of clear intellect, remarkable ability as an instructor, and fine Christian spirit, and he continued his work as president for nineteen years. In 1869 Rev. Samuel Brooks was elected Professor of Latin, and still retains his position at this writing as a member of the College faculty. During these nineteen years frequent changes occurred among the instructors in the College, due largely to inadequate compensation, but among those whose names appear in the record of that period are several who have reached a high degree of eminence in the educational and business world. Among these are William C. Morey, of the University of Rochester; W. W. Beman, head of the Department of Mathematics at the University of Michigan; Lewis Stuart, of Lake Forest University; E. J. MacEwan, of Kalamazoo College, and Ernest D. Burton, Dean of the Divinity School of the University of Chicago.

When Dr. Brooks entered upon the presidency, the great embarrassment was the financial condition of the College, and it was clearly seen that there must be increased endowment in order to do effective work. Under these conditions Rev. L. H. Trowbridge, a graduate of the College, assumed leadership in a campaign to add \$50,000 to the endowment, and his wise conduct of this canvass and the kindly spirit which permeated all his efforts made his services of four years of lasting benefit to the College, not only in increasing the endowment but in awakening interest in College education, and inspiring greater loyalty to Kalamazoo College. The State Educational Society was formed through his influence, and the *Torchlight*, which he edited, and which afterwards developed into the *Christian Herald*, kept alive the interest which had been awakened, and strengthened the faith of those who believed in Christian Education. While financial depression prevented the payment of some of the subscriptions, it is doubtless true that the effort made at this time enabled the College to meet successfully the crisis in its history and to continue its important work. In all this effort Mrs. Trowbridge coöperated with her husband heartily

and efficiently, and her practical and helpful interest has continued to the present time.

In August, 1879, Rev. J. S. Boyden, an alumnus of the College, was chosen Financial Agent. In spite of the utmost care and economy debts had again accumulated and it devolved upon him to raise this indebtedness. This was done, but owing to the lack of sufficient endowment it still remained true that the income was inadequate to meet necessary current expenses, and deficiencies continued until it seemed that heroic action must be taken. At a largely attended meeting at Jackson, April 24, 1885, after long and serious deliberation, after expression of confidence and high appreciation of the self-sacrificing faithfulness of the President and Professors and the Financial Agent, Rev. J. S. Boyden, the following resolution was adopted:

"Whereas, the condition of the Treasury is such as to prohibit further expenditure until all existing debts are paid and broader endowments have been secured,

"Resolved, That on the 30th day of June next the present engagements with the Financial Agent and with all members of the Board of Instruction terminate, and the College then be closed until our financial condition shall justify a re-opening."

This resolution stirred the denomination throughout the State. They saw that something must be done immediately, or what had already been gained would be lost to the cause, and the institution on which had been built so many of the hopes and prayers of Christian people would pass out of existence. Meetings were held and the citizens of Kalamazoo were aroused as never before. They subscribed \$20,000 for the endowment of a professorship, and subscriptions by C. C. Bowen, of Detroit, of \$5,000; the estate of Caleb Van Huse, \$5,000; estate of E. G. Huntington, \$2,000; John Calkins, \$1,000; J. K. Johnston, \$500; the Alumni Association, \$5,259; and other donors over \$10,000, made it possible to announce on the 30th day of July, to which date the limit had been extended, that the required amount had been secured. The College was therefore able to open at the usual time and under better auspices than ever before. Soon after securing the \$50,000, Rev. J. S. Boyden resigned to accept the District Secretaryship of the American Baptist Missionary Union.

At the close of the year 1885-86 Dr. Brooks resigned the presidency. After continuing the work for one year without a president, Rev. Monson A. Willcox, D.D., of Oswego, N. Y., was chosen to fill this responsible position. He was a graduate of Colgate University and studied Theology at Newton and Union Seminaries. His inauguration took place at the State Convention in Kalamazoo in October, 1887, under exceedingly favorable auspices. The College was freed from debt and a movement was inaugurated to secure \$5,000 a year for five years for the purpose of enlarging the scope and increasing the facilities of the College, with the hope that by the close of that period an increased endowment could be secured. The leader in this movement was Mr. S. G. Cook, of Minneapolis, now of San Francisco, an alumnus of the College and a member of the Board of Trustees, and many others subscribed generously. While this provision did not accomplish all that was anticipated, it did keep the College from running into debt and furnished a basis for continuing the work. At this inauguration service \$1,000 was added to the Olney Memorial Professorship, and the Ladies' Hall, complete for occupancy, was turned over to the Board. This Hall met a long felt need of a suitable place for young ladies, and among a few of those who had a leading part in securing the funds for its erection were Mrs. C. E. Conley, Miss Chase, Mrs. H. G. Colman and Mrs. O. H. McConnell, while Mrs. Kate Brearley Ford enlisted the children of the Sunday-schools in this enterprise.

As the time limit of the special subscriptions approached, the question naturally arose what provisions should be made for the future, and the establishment of the University of Chicago and the rapid growth of the University of Michigan created a doubt in the minds of some as to whether there would be a place at Kalamazoo for a College proper. In fact, it seemed to be assumed by some that this institution would retire from the rank of colleges. Under these circumstances an informal meeting of the trustees and other friends was held in Detroit. A paper was presented by Dr. Samuel Haskell on "Our College Field." It showed the extent of population, of the Baptist constituency present and prospective depending upon the College, and that no other college of our denomination would ever be nearer to this field than one hundred miles. It showed also that no institution so far distant could properly cultivate this field, and that

all our educational collections and investments had been designated and dedicated to work embracing the College proper, so that trusts would be violated and property revert if the College work was abandoned. Deliberation was long and prayerful, and the possibility of adding \$50,000 to the endowment was doubtfully discussed. Finally Mr. Schuyler Grant arose and in a brief conclusive argument affirmed the duty of sustaining the College and of raising \$100,000, the income of which should take the place of the \$5,000 a year about to be exhausted. He declared his belief that he could raise one-third of it in the Woodward Avenue Church. Mr. C. C. Bowen, president of the Board of Trustees and member of the Woodward Avenue Church, eagerly congratulated his brother for his bravery, and said that if that scheme could be carried out, he would start it with \$15,000. The other brethren caught the spirit, signed their names to a paper, "We wish to be known as heartily concurring in the views it expresses," and the next morning they met at Mr. Bowen's office and made good the prophecy of Mr. Grant. This was the beginning of the \$100,000 movement, and it secured an offer from the Baptist National Education Society. Though circumstances delayed for two years the carrying out of this plan for endowment, the inauguration of it proved to be a genuine inspiration, and Kalamazoo College passed what we believe to be the final important crisis in its history.

Upon the resignation of Dr. Willcox in June, 1891, Rev. Theodore Nelson was chosen president. He was an alumnus of the College and had had successful experience as pastor and College professor. He was a man of choice spirit and recognized ability, and it was believed that he would be able to arouse the needed enthusiasm and largely increase the endowment.

At the earnest solicitation of the friends of the College, Rev. R. E. Manning, pastor of the North Baptist Church of Detroit, consented to secure leave of absence from his pulpit and lead the effort to secure the \$100,000 already mentioned. Volunteers came to his aid, people responded generously, and on the day fixed for the completion of the effort the amount had been secured, bringing the assets of the College to about \$225,000.

The year 1891-92 opened with a larger attendance than usual and there was a hopeful feeling on all sides, but the health of the new President, weakened by disease from service

in the army, soon began to give way, and before the close of May Dr. Nelson had completed his service and entered upon his reward. Professor S. J. Axtell, of the Greek Department, became Acting President for the remainder of the year. The question now arose as to a successor to Dr. Nelson. There was a growing feeling that administrative ability was especially needed if Kalamazoo College was to fulfill its mission and hold its proper place among the denominational schools of the State.

Mr. A. J. Fox, a comparatively new member of the Board of Trustees, called attention to A. Gaylord Slocum, then Superintendent of Schools and Principal of the Free Academy at Corning, N. Y., and a committee consisting of Professor Daniel Putnam, of the Michigan State Normal School, and Professor W. W. Beman, of the University of Michigan, was sent to New York State to interview him and report as to his fitness for the position. After some correspondence and a personal interview with the Board in Detroit, the presidency was offered to Superintendent Slocum, and he entered upon his work in the fall of 1892. Again friends of the College rallied to the support of the new administration and the year opened with encouraging outlook. The number of students in the College Department was larger than for several previous years and a period of prosperity began which has continued to the present time.

Many things demanded attention. The recitation building was old, the library was practically worthless, scientific appliances were poor and inadequate, the income was not sufficient to meet current expenses, and there was small recognition of the College in the city and throughout the State. To remedy these conditions was no easy task. There was need of courage, faith, tact and perseverance. The first effort was to strengthen the faculty and to improve the equipment. This involved increased expenditure, but the Trustees authorized the forward movement, and Mr. C. C. Bowen, the chairman of the Board, met a large part of the added expense. With increased growth of attendance his courage and enthusiasm grew and his generosity stimulated others to give. As the College became better known more students entered from the Kalamazoo High School. Other parts of the State became interested and other States contributed to the attendance. The need of a modern, well-equipped building for administrative purposes, recitation rooms, library and

laboratories finally became so pressing that the Board of Trustees authorized a canvass for funds.

The first strong impulse was given to this movement by the generous offer from Mr. Bowen and the assurance that Detroit would raise \$20,000 of the \$50,000 supposed to be needed. After a few thousand dollars had been raised Mr. Bowen made a new and much more generous offer. He agreed to turn over to the Treasurer \$50,000 toward increased endowment on condition that the amount for the building should be secured without his assistance. About the same time an offer was made by the Baptist Education Society of New York to appropriate \$25,000 for endowment, on condition of our securing both the building and the increased endowment previously mentioned. These two propositions stimulated the friends of the College to greater effort and more generous giving, and finally the needed amount for the building was secured, although the cost of material and labor had so increased that the entire expense of the building and equipment was about \$60,000. The erection of Bowen Hall marked a long step in advance for the College. Its admirable arrangement, attractive appearance, and substantial construction have been a source of satisfaction to all the friends of the College.

About the same time a generous bequest was made to the College by Mr. Charles Willard, of Battle Creek, which increased before the settlement of the estate to nearly \$70,000; \$30,000 of which was designated for a George Willard Professorship of Latin, and the balance for a Student Scholarship Fund. Upon the completion of Bowen Hall practically all the College work was transferred to that building and a new era was entered upon. The better equipment made possible advancement along several lines and growth was more rapid. Upon the opening of the large and attractive room for library purposes the books most used were transferred to the new quarters and there has been constant growth in library facilities. Nearly all the funds for the purchase of books have come from Mr. F. R. Welles, of Paris, France, a friend of President Slocum.

Previous to this time the illness of Mr. Bowen, due doubtless to overwork, became alarming, and it was soon evident that he could not recover. His interest in the College, however, did not cease, and even in his last days, calling the President to his bedside, he assured him that if he lived he

would give more to the College, and if he died the College should not suffer. It was found later that he had made a bequest of \$50,000 for additional endowment. Mr. Bowen's death was a most serious blow to all the causes in which he was interested. His Christian character, strong personality, large business and executive ability, and generous spirit, had made him a tower of strength in all denominational interests, and his place has not yet been filled. To him the College owes a debt of gratitude for wise leadership and unfailing generosity, and Kalamazoo College will remain a lasting monument to his memory. The workers fail but the work continues.

Upon the death of Mr. Bowen, Mr. Schuyler Grant, his counsellor and friend, was chosen as chairman of the Board of Trustees, and coöperating with him in counsel and in generous giving were Mr. A. J. Fox, of Detroit, and Hon. William A. Moore, men of strong Christian character, good business judgment, and enthusiastic friends of higher education. The death of Mr. Fox in 1903 deprived the College of one of its most earnest supporters. A little later occurred the death of Rev. L. H. Trowbridge, to whom reference has been made in an early part of this history. During his long and useful life he had been a supporter of the College by his personal counsel and through the columns of the *Christian Herald*, and had aided it by his generous gifts. His death was a serious loss to the College which he loved, and to the denomination. While new men have been raised up from time to time to take the places of those who have fallen, the services of these men of faith and courage, of clear vision and generous spirit, will not soon be forgotten.

As the friends of the College have increased there has been a strengthening of the work in several departments, a larger number of choice men have been secured for service in the faculty, and at this writing every department has at its head a man of special training and unusual fitness for his work.

Among the members of the faculty who have died within the past fifteen years three have been especially well known: Dr. Samuel Haskell, a tower of strength intellectually and spiritually, a great preacher and a successful teacher; Professor Seth J. Axtell, a man of choice spirit, a wise counsellor, and a skilful instructor; and Dr. E. A. Read, recognized alike as scholar, preacher and teacher, stricken down in early

manhood, but not until he had made a place for himself in the hearts of all who knew him.

Among the recent additions to the endowment of the College have been the bequest of Mr. A. J. Fox, of \$5,000, and the generous gift from Mrs. L. H. Trowbridge of her beautiful home in Detroit. At the present time a canvass is under way to add \$100,000 to the endowment. Of this amount \$25,000 is offered by the General Education Board, of New York, and subscriptions for \$40,000 additional have already been secured from friends of the College.

The summary of the gains during the present administration may be stated briefly as follows: The addition of 287 trained men and women to the alumni of the College, 92 of whom are teaching in High Schools or Colleges, 43 are preaching, 48 are in other professions or in business, and six are on the Foreign Mission field; an increased endowment, general and special, of about \$245,000; the completion of Bowen Hall, costing with its equipment about \$60,000; the increase of 287 per cent. in students in the College Department; the strengthening of the faculty by the addition of several men of special training and large experience; the wider recognition of the College within the State and outside of it; and a brighter outlook for the future.

II

The College Presidents

NOR SERVE WE ONLY, WHEN WE GIRD
OUR HEARTS FOR SPECIAL MINISTRY.
THAT CREATURE BEST HAS MINISTERED
WHICH IS WHAT IT WAS MEANT TO BE.
BIRDS BY BEING GLAD THEIR MAKER BLESS;
BY SIMPLY SHINING, SUN AND STAR;
AND WE, WHOSE LAW IS LOVE, SERVE LESS
BY WHAT WE DO THAN WHAT WE ARE.
—PRESIDENT A. GAYLORD SLOCUM.

With these sketches of the College Presidents it seems fitting to include brief biographies of Mrs. Stone, wife of the first President, who was his co-worker in the interests of the institution, and Principal of the Female Department; of Silas Bailey, D.D., head of the Theological Department; of Professor Samuel Brooks, brother of President Kendall Brooks; and of the founder, Thomas Ward Merrill.

James A. B. Stone, D.D., LL.D.

President Stone was a native of New Hampshire, 1810; graduated at Middlebury College and at Andover Theological Seminary. He never made compromise with expediency in any conditions. "Is it true?" "Is it right?" were questions always first in his mind. He was brought up a Congregationalist, but while studying theology in Andover became convinced that Baptist polity was in accord with Scripture teaching, and united with the little Baptist church there, greatly to the surprise of the faculty and students.

**JAMES A. B. STONE, D.D., LL.D.**

He married Lucinda Hinsdale in 1840, and after three years' sojourn in Massachusetts as pastor, editor of a missionary periodical in Boston, and Professor of Biblical Literature and Interpretation in Newton Theological Institution, came with his wife to Kalamazoo to assume charge of the Literary Institute afterward known as Kalamazoo College. Under their leadership the institution broadened its courses of study, giving equal privileges to young men and young women, retaining, however, the original charter, thus making it the oldest literary institution in the State, and the first co-educational school of higher learning with equal advantages to both sexes. To the upbuilding of the institution Dr. and Mrs. Stone gave twenty years of indefatigable and devoted labor.

Later, Dr. Stone was for several years editor and publisher of the *Kalamazoo Daily* and *Weekly Telegraph* and was postmaster for four years under President Grant. On two occasions he spent many months in Egypt, Arabia, Palestine, Constantinople and Greece, afterward lecturing and writing articles descriptive of scenes and peoples in the Orient. He died on Saturday, May 19, 1888, at the residence of his son, James H. Stone, in Detroit. The day before, he was upon the street interested in improvements and all that pertains

to life. In the evening he was usually cheerful, but before dawn he was ushered into the glorious day. Dr. and Mrs. Stone rest in Mountain Home Cemetery, Kalamazoo, a short remove from the site of the old homestead on College Hill.

Mrs. Lucinda Hinsdale Stone

Mrs. Stone was born in Vermont in 1814, and availed herself of educational advantages in academies and seminaries at Hinesburg, Middlebury and Burlington, in each of which she was afterward engaged as a teacher. She took a full course in Greek and Latin, although she could not at that time be admitted to a New England College. Her early deprivation of college honors made her a more persistent advocate of co-education, which was first exemplified in Kalamazoo College, and largely through her influence was afterward established in the University of Michigan.



MRS. LUCINDA HINSDALE STONE

Mrs. Stone's labors were untiring in the College, on the lecture platform, in the establishment of ladies' literary, historical and art clubs, and all that promised good to woman not only in Michigan but in other States.

In 1867 she inaugurated the plan of taking young women to Europe for study of history and art, extending her trips to Egypt, Palestine and Syria. With these study classes she visited the Old World eight times, and her lectures and published contributions in newspapers and magazines commanded wide reading. For more than forty years she was a recognized leader in progressive thought and educational endeavor.

John M. Gregory, D.D., LL.D.

Dr. Gregory came to Michigan with the enthusiasm bred of careful training in the schools, establishing in 1850 or thereabout a classical school in Detroit. He was one of the

founders of the *Michigan Journal of Education* and for six years State Superintendent of Public Instruction.

In 1864 he was elected President of The Kalamazoo College and accepted upon condition that its indebtedness be paid before the opening of the school year. He illustrated the power of brave and masterful leadership, speeding from lake to lake and from southern to northern bounds of the State, ordering and inspiring. With pledged coöperation everywhere, an average of about \$1,000 a day was raised, until the debt was paid and a liberal allowance was in hand for future expenses.

Ambitious for still wider influence, in 1867 he resigned at Kalamazoo to become President of the University of Illinois, which position he held for years, again resigning to become a member of the United States Civil Service Commission. Detroit, Port Huron, Milwaukee, Buffalo, Rochester and Albany were a portion of his field, where local examining boards were established, all appointments to office being made only from those certified to be competent and that without regard to party.

Dr. Gregory attended officially three World's Fairs. Of the Paris Exposition he said: "The refusal of the old monarchies to participate in the celebration of a revolution which cost the life of a king put the French republicans on their mettle, and gave the Republic a splendid opportunity, which it has used to the utmost to exhibit its power and civilization." He spent four years in Europe gathering information and material for a new work on Social Economy to follow his "Political Economy," which had already been widely circulated and read.

Dr. Gregory died in Washington, October, 1898, in his seventy-seventh year. It was said that Michigan must accord to him more than to any other one person the enviable distinction which characterizes her school system.

In his busy and varied life Dr. Gregory always held a warm place in his heart for the State where he began his active educational career. When effort was made to establish the Olney Professorship in Kalamazoo, he wrote from Washington, unsolicited, enclosing \$100, adding: "I hope I may be able to do more for the dear old College."

Kendall Brooks, D.D., LL.D.

As president of Kalamazoo College for nearly twenty years Dr. Brooks left a marked influence in the State and upon the lives of associate educators and the many students who graduated or pursued studies under his direction.

He was born in Roxbury, Massachusetts, in 1821, graduated at Brown University in 1841, pursued studies in Newton Theological Institution; served as tutor in mathematics in Columbian University, Washington, D.C.; for three years professor of mathematics in Colby University, Maine, and withal was in the pastorate seven years at Eastport, Maine, and ten years in Fitchburg, Massachusetts. He was editor of the *National Baptist*, Philadelphia, when called to the presidency of Kalamazoo College in 1868.

His varied experiences, rare memory, and broad culture, made him authority in history, literature, political and mental science. He resigned the presidency of the College in 1887, because of advancing years, impaired health, and the laboriousness of the position. After a year's rest he became professor of mathematics in Alma College, and was for some years Dean of the faculty. As student, pastor, educator, Christian, he made a record to emulate. He died February 15, 1898, aged seventy-seven years.

At the close of an address upon "The educational work demanded of Michigan Baptists," he said: "May we be able, by and by, when we look from the heights of heaven on earthly scenes, to trace in lines of light the influences we originated, and offer our noblest praises to God, when we remember how He helped us to overcome selfishness and love of ease, and to lay on His altar the sacrifices which He accepted and made a perpetual blessing to the world."

Professor Samuel Brooks, brother of President Kendall Brooks, came to Kalamazoo College as Professor of Latin in 1869. He served in a variety of capacities as instructor and librarian. In 1895, the twenty-fifth anniversary of his connection with the College was duly celebrated. His beautiful Christian spirit and fine scholarship left a lasting impression not only on the students, but on all who came under his influence. He has always been held in the highest esteem by a large circle of friends in the church and community, where he rendered faithful service for so many years.

Theodore Nelson, D.D., LL.D.

Theodore Nelson was born in Michigan in 1841, and spent his entire active manhood in his native State, save the few



THEODORE NELSON, D.D., LL.D.

years when he was in the service of his country, 1862-65. He enlisted in Co. D, Michigan Infantry, was appointed Sergeant, then commissioned 2d Lieutenant, afterward promoted Captain of Company E, same regiment; was in battles of the Army of the Potomac, and was on the skirmish line, April 9, 1865, when Lee surrendered at Appomattox. He graduated in Kalamazoo College in 1872, was eight years pastor of the First Baptist Church, Saginaw; in 1883-84 acted as President of Kalamazoo College during

President Brooks' absence in Europe; was Professor of English Literature in the State Normal, Ypsilanti, and in 1885 was appointed State Superintendent of Public Instruction, subsequently aiding Dr. Hunting in organizing Alma College, where he occupied the chair of English Literature for three years, resigning to devote his time to the Michigan Avenue Baptist Church, Saginaw. Here he remained until called to the presidency of Kalamazoo College. The degree of M.A. was conferred upon him by the University of Michigan in 1884, Doctor of Laws by the University of Chicago in 1885. S. Haskell, D.D., wrote of him: "One autumn day in the early fifties might have been seen a lad walking over the hills of Hillsdale on his way to college. This timid boy seeking an education little realized that in less than thirty-five years 35,000 Baptists of Michigan would weep because Nelson is not. With the same self-sacrifice that he gave himself in service in twenty battles for his country did he give himself to the boys and girls of Kalamazoo College. He held men to him with bands of steel and wanted from others the love he gave. He administered without rules, expecting every boy to be a gentleman. A life without display, that did not announce its

mission, but enlightened by its quiet steady shining. A man of rare literary taste and attainments, had health been given, he would have won more fame, but not a more loving and enduring memory. One year to a day he occupied the presidential chair, now draped in mourning."

Dr. Nelson said in his farewell to his Saginaw Church: "May He aid us to keep our sympathies broad, our energies alert, and our hearts as true to all human kind as the needle to the pole! As your pastor, though not as your brother and friend, I must say farewell—but there is a goal to which we hasten, there is a fragrant spring-time forever abloom, there is a fresh and radiant morning which no sorrows mar and no clouds overcast, there is a home from which we go out no more; there is a land where there are no partings, no farewells, no tears."

A. Gaylord Slocum, LL.D.

Dr. Slocum, a native of New York State, spent his early life on a farm and began his education in the district school.



A. GAYLORD SLOCUM, LL.D.

In 1867, he graduated from Whitestown Seminary, and after two years' experience as clerk and bookkeeper entered the University of Rochester. Owing to lack of funds, he discontinued temporarily his course of study and became principal of the village school at Scottsville; returning later to the University, he entered the Class of '74, with which he graduated.

While in College he received various honors: was president of his Class for three years (freshman, sophomore and senior), and took a prize in the Sherwood Competitive Contest. He was appointed one of the Commencement speakers at graduation. He wrote the Tree Song and gave the Tree Speech at Class Day.

He received from his Alma Mater the degree of A.M.; was elected a charter member of Phi Beta Kappa, and in 1892 was granted the degree of LL.D.

Following the profession of teacher, he became Superintendent of Schools and Principal of Free Academy, Corning, New York, where he remained for sixteen years, when in 1892 he was elected President of Kalamazoo College. This position, which he still holds, he has filled with great acceptance, and is a recognized factor in educational circles beyond State and denominational lines. He is in wide demand as a speaker on educational and other subjects, and closely identified with the best interests of the State.

The years of his presidency have been marked by substantial growth, financial prosperity and literary excellence, constituting the most important period in the honored history of Kalamazoo College. The successful undertakings to raise endowment and other funds have been due largely to the confidence inspired by his leadership as well as to his personal efforts. The able and harmonious faculty, the large and loyal body of earnest students, the high character of the college life and work, and the esteem in which the institution is held, all bespeak the strength and ability of President Slocum's administration. As teacher, executive, Christian man and citizen, he honors his responsible position and is honored by all.

III

Some Personal Sketches

Silas Bailey, D.D., LL.D.*

In the Theological Department of Kalamazoo College, our class was the first under the tutelage of Dr. Bailey and Dr. H. L. Wayland. I entered at the opening of the school year, 1866. Dr. Bailey was the central figure, presenting the lectures in systematic theology. He was conspicuous in the admiration and affection of the preachers, because of his past career as a denominational leader and the fact that he was coming to Michigan to open a wider work in Kalamazoo. He had already made a large place for himself as an educator at Granville and Franklin. He had been offered a chair, specially endowed for his occupancy, in the Theological Seminary in Chicago, but preferred to be the head of the smaller interest in Kalamazoo.

*Reminiscences of A. L. Vail, of the Class of 1866.

Dr. Bailey was in the full maturity of a distinctly superior character. An alumnus of Brown University, he was brought into the Baptist fellowship through a profound spiritual experience, in which he had abandoned his purpose to enter the law, and decided to become a Christian educator. As the head of two struggling colleges he wrought on foundations above which noble structures now rise. His toil had been in earnest devotion to his belief in the supreme importance of the spiritual in education and in the personalities of his pupils. He had been preëminently a pastor-president. Revivals had wrought powerfully among his students and under his preaching of courses of sermons on the fundamentals of Christianity. For five years he had been a successful pastor; and now as the silvering time of life came to him, he turned to this quiet work with a conscious equipment and a perennial delight. He said that all through his busy life it had been his consoling dream that sometime he would have a "literary elysium," a time and place where he could quietly perfect and polish those thoughts which had thronged in on him through the years. He would have made a great lawyer, an eminent judge. He had the mind for fine distinctions, metaphysical, psychological, legal. He used that mind in theology, but with staunch loyalty to the Scriptures. Through all his reasoning a profound Christian experience ran. The things that he thought out in the night swept his soul in the morning. I have never heard any other lecturer on theology equal him in the blending of intellectual acuteness and emotional emphasis. It now seems to me that some of the greatest preaching I ever heard was in that lecture room. It came when Dr. Bailey laid down his manuscript and talked upon the great truth before us, sometimes with voice affected and eyes suffused by emotion.

Thomas Ward Merrill*

Thomas Ward Merrill was born in Sedgwick, Maine, February 18, 1802. His father, Rev. Daniel Merrill, was the pastor of the Congregational Church of the town. But he was even then changing his views with respect to the question of baptism. In 1805, the father and 120 members of the church were immersed. Shortly afterward, the town in

*By David T. Magill, Kalamazoo College, Class of 1894, Pastor of Calvary Baptist Church, Chicago, 1907.

town-meeting voted to call the church a Baptist church, and elected Rev. Daniel Merrill as its pastor. It was in the midst of these thought-provoking circumstances, that the boy, Thomas W. Merrill, was reared. The most natural fruit of this environment was to create in the boy an energetic loyalty to Baptist principles and prospects, and a love for knowledge.

In 1820, he entered the Latin School at Waterville, which was a preparatory school for Waterville College. While in this school he was under the teaching of George Dana Boardman, Sr., Prof. Avery Briggs, and President Champlin. In 1821, he entered the College and graduated August 31, 1825. In accordance with the advice of his father, the young college lad early learned the lessons of self-denial and sacrifice. From the statement of his expenses for the fall term of 1822, we find that he spent for books and postage \$18.25, and for "bread, butter and potatoes" \$1.65.

The determining causes that led him to feel that he was called into the ministry are unknown. Probably, it was the fact that his father was a minister, coupled also with the heroic and notable stand that he had taken for the Baptist position when he turned from the Congregational faith. Then, too, the conversion of George Dana Boardman, and the offer of himself to the Baptist Board for foreign missionary work in India in 1823, profoundly stirred the student circles at Waterville. As a result of Boardman's conversion and offer, a missionary society was formed in the College and a number of the students began to seriously think of entering the foreign missionary service. Merrill was a member of this missionary society and was pledged financially for the support of the cause. He also addressed a communication to the educational society that was helping him through College, offering to pledge \$10 annually to missions if the board would pay to him the amount that they paid to the steward for him. He agreed to get through all right by abstaining from animal food and by drinking water instead of tea and coffee.

After his graduation from College he entered Newton Theological Institution, which had just been set in operation, and graduated as one of the four members of the second class in 1828. During the fall and winter of 1828 and 1829 he was a teacher in New Hampton Literary and Theological Institution. That winter was the turning point in his career.

About this time began an exodus of settlers from New England and New York to Michigan Territory. Merrill decided to go, and having taken the agency for Mrs. Judson's "Memoirs" and the *American Baptist Magazine*, he says: "The agency was taken to pay my way traveling from Maine to Michigan. I arrived in Detroit with \$7 in my pocket May 23, 1829." From Detroit, he took a two hundred-mile journey on foot into the interior to ascertain the conditions and prospects of the field.

In the early fall of 1829 he came to Ann Arbor village and began "preaching on the Lord's Day in the region, at distances varying from five to thirty miles." He opened a "Select School for Young Gentlemen and Ladies in Ann Arbor," Monday, November 23, 1829. Select school books were at the lowest prices; board at \$1.00 per week; instruction: in the lower branches, \$2.50 per quarter; the higher branches, \$3.00; and Greek and Latin languages at \$4.50 per quarter. There is in existence at this time a copy of the hand bill which advertised the opening of this school, "Printed at the office of the Emigrant." The instructors were: T. W. Merrill, A.M., late instructor in the *Academical and Theological Institution*, New Hampton, New Hampshire; Moses Merrill, late teacher in a Select School, Albany, New York. The school was the first of its kind in the Territory. Mr. Merrill petitioned the Legislative Council for a charter for a school to be known as the Michigan and Huron Institute with academic and theological departments and to be under the control of the Baptists. But the petition was opposed, and when a charter for a school was granted it was for an academy to be situated at Ann Arbor, and the trustees of which must reside in the village of Ann Arbor. Merrill was keenly disappointed, for he believed the Territory had a prosperous future ahead of it, and that there would soon be colleges. So when the charter was granted to an academy in the narrow control of one village, he wrote to his Detroit friends that the Merrill Select School would be closed at the end of the spring term. The school was, however, reopened in the fall of 1830 in charge of his brother Moses and wife. By the spring of 1831 the Merrill school was closed and a rival academy had the field. This academy ultimately became the University of Michigan. When the academy was chartered, Merrill was offered the principalship, but refused.

We can say, therefore, that Thomas W. Merrill was the direct cause of the founding of the University of Michigan and almost the actual founder of it. For it was he who began a school in Ann Arbor and brought a petition before the Council of Michigan Territory in 1830, asking for a charter for a school to be known as the Michigan and Huron Institute, with an academic and theological department. This charter was not granted according to the wishes of the primary petitioners, but with provisions as before stated.

Merrill was ordained as an evangelist at Detroit, February 6, 1831, and for a time his attention and energies were directed toward Sunday-school work. He was elected a director of the Michigan Sunday-school Union Society, and received a commission from the American Sunday-school Union for nine months' service without pay in Cass County. He was present at the organization of the American Baptist Home Mission Society in New York, April 27, 1832, and secured \$10 each from seven of the brethren present to help found a Baptist school in the Territory of Michigan. He asked the Home Mission Society for a mission to the work in the western part of the Territory.

With the nucleus of \$70 he returned to Michigan, and, assisted by Judge Eldred of Comstock and others he circulated a petition for a charter for the Michigan and Huron Institute. The petition asked for the academic department, Merrill and his friends believing that they would receive a charter for the one department with much less trouble, and the charter having been secured, the theological department could be secured later. The charter was granted, and after some delay was signed by the governor April 22, 1833.

In the meantime he had visited the Thomas and Carey Mission station to the Indians at Grand River Rapids and baptized some of the natives. When in Grand Rapids at the Baptist State Convention forty-five years later, and when it was a city of more than 20,000 inhabitants, he wrote reminiscently of this first visit. He reached the place at 2 o'clock A.M. Leading his pony by the halter with one hand and carrying an oak bark torch in the other he walked for miles. The only white man in the place was a Frenchman, Lewis Campau, an Indian trader, by whose fire he lay down that night.

In the spring of 1833 he made a visit to St. Clair, where he met, and on May 25th was married to, Sarah Arvilla,

daughter of David Oakes. On his return to Prairie Ronde he found waiting him a commission from the American Baptist Home Mission Society "for three months," compensation \$50. This was the first commission issued by the Home Mission Society and it is still in existence, somewhat age-stained and a trifle mouse-eaten.

He took his bride to his home in Comstock. The church in the community, of which he had been a member for some time, had a membership of only nine the summer before; but in its membership there were a few men of splendid parts.

November, 1832, he received a letter from Robert Powell, Palmyra, New York, who wrote on behalf of Prof. Daniel Hascall of Hamilton as to the prospect of founding a college with manual training in Michigan Territory. It was intimated that in case the venture was made Hascall would be at the head of it, and it would be an advantage to have Merrill as an assistant. But he went on to say, that if Merrill proposed to found a school and become its head, then Hascall would defer.

In the fall of 1832 an attempt had been made to secure land for the founding of the school at Prairie Ronde, but it failed because of illness of three of the important members of the committee.

July, 1833, there came from L. Slater the missionary at the Thomas Mission station at Grand River Rapids an invitation to establish the Huron and Michigan Institute on the mission property and in connection with the work of the mission. Then came calls for meetings of the Trustees of the Institute in all parts of the country at all times of the year. Rival petitions were circulated, seeking to locate the Institute. Finally in the autumn of 1835 a subscription of \$2,500 by the residents of Bronson (Kalamazoo) secured the location, where it developed and became Kalamazoo College. Merrill was closely connected with the school as trustee and agent for years. He made large gifts to the school during his life and remembered it in his will.

The Comstock Church of which he became pastor had in May, 1834, 29 members scattered over a territory twenty to thirty miles in diameter. The church belonged to the Lagrange Association. The minutes of the third anniversary for 1835 report Merrill as the pastor of the Comstock Church. The church with 29 members was next to the largest in the Association. In 1836 the church with 45

members was next to the largest church in the Association. But that year it dismissed members to form the churches at Kalamazoo and Plainwell. In 1837 the church had 42 members, though it had dismissed 31 to form the Climax Church, which had been born in a revival. In 1838, of the 17 churches in the Association, Comstock was the largest, with a membership of 71.

It appears from information gathered from the "Minutes" of the Association that Merrill was perhaps more evangelist than pastor in his connection with the Comstock Church. It was his preaching at Bronson that helped to rally the Baptist folk and tended toward the organization of the Kalamazoo Church. It was also he who, by his preaching in Climax, where the Comstock church had a Sunday school, that the revival was brought about which resulted in the organization of the Climax Church. It was while he was pastor at Comstock, the mother church, that the church at Plainfield (now Plainwell) was formed. It was he who established the mission on Gull Prairie, and which he afterward formed into the Richland Church and acted as its pastor for a time. It was he who, taking some of the scattered members of the Plainfield Church, formed them into the Cooper Church and served them as pastor for a brief period.

He had a fairly large share in the work of the Lagrange Association, and also in the Kalamazoo River Baptist Association. He was the chairman of the Committee which recommended the forming of the latter.

During his residence at Comstock six children were born to him, three of whom died in infancy. Daniel David, the oldest child, recently deceased, was for many years one of the most influential men in the Baptist denomination in Minnesota. The summer of 1859, which included several weeks spent at the work in Illinois, he collected for the American Bible Union more than \$10,500.

In 1853 and again in 1870 he visited in Maine. On the last visit he was present for the first time in forty-five years at the graduation exercises at Waterville. He was honored as the representative of the oldest class present, the Class of '25. There was only one older class with a living alumnus, the Class of '22, but the representative was not present.

April 8, 1878, in his seventy-sixth year, he passed suddenly away, and was buried beside his wife in Mountain

Home Cemetery, a slight remove from College Hill. Those were pioneer times, and the influence of sacrifice and interest wrought large results. To him was given a large opportunity and he was found faithful. He was true to the memory of a father who wrought heroically in Maine. And his son in Minnesota found a large place and further honored the Merrill name.

The Baptists of Annapolis, Maryland, say that Geo. Ernest Merrill, youngest son of D. D. Merrill, is a worthy scion of this noble Baptist line. He is an architect, and has been the originator and chief builder of what is now a strong church with an excellent house of worship.

IV

Views of Some Eminent Educators

University of Michigan Makes Lawyers and Doctors

EDWARD OLNEY, LL.D., University of Michigan: Libraries and apparatus will not do the work of education, but men of large, strong Christian influence and ability. The University of Michigan is and will be. It makes lawyers and doctors, but it is not the place to make ministers, Baptist or any other kind. We must put strong Christian men into Kalamazoo College faculty and sustain them by liberal contributions from the churches.



EDWARD OLNEY, LL.D.

From official report in *The Christian Herald*, October, 1879: In a given period of years the number of graduates from the College was one hundred and four; of this number ninety-

one went out as Christians; twenty-two are now preaching the gospel or preparing to do so; seventy-eight were young men and twenty-six were young women. Of the latter, all but four went out Christians. Of the nine not publicly recognized

as Christian at time of graduation, three have since made such profession. Since 1850 more conversions have occurred among students of Kalamazoo College than in any Baptist church in the State in the same period of time.

The Small College

SENATOR HOAR, Massachusetts: If I had a son to educate, I should send him first to a college of moderate size, where he would come in intimate daily contact with the professors. After he had graduated there, if he showed inclination, I would send him to some larger institution for a special course.

Two Reasons for Fostering the Denominational College

J. L. JACKSON, D.D., Chicago: The denominational college lies at the fountain head of church work. If we cut off this source of supply, we are certain to have inferior ministers in the pulpit and inferior laymen in the pews. We will shrivel into anti-mission and anti-everything Baptists, until we fall behind in the onward march of the hosts of the living God. We need to foster the Christian College for two reasons: First, to keep the denomination in touch with the true enlightenment of the age. Second, to save our young men from the false glamour of agnosticism, so often found in secular institutions of learning.

Will not Tolerate Instructor who Teaches Falsehood

CHANCELLOR MACCRACKEN, University of New York: I will not give my son or any man's son as teacher and guide in his days of discipline a man who I believe teaches falsehood, whether about electricity or immortality. A standard College may be constituted of seven or eight professors and a hundred or so students. There ought to be two hundred such colleges in our land with an income endowment of between ten and twenty thousand dollars. We cannot depend on State governments to furnish these, hence I would wish every denomination to build colleges.

The Key to all Knowledge

PRESIDENT ELIOT of Harvard: The ultimate object of education is to develop high thinking. What is the prime ob-

ject of teaching a child to read? Is it that he may be able to decipher a way-bill, a promissory note or invoice? Is it that he may be better able to earn his living? No. These are merely incidental. The prime object is to expand his intelligence, to enrich his imagination, to introduce him to the best human types, both past and present, to give him the key to all knowledge, to inspire him with hope and love.

The College in the Balance

A. OWEN, D.D.: In 1868, when the fate of Kalamazoo College seemed uncertain, the Convention met in Ypsilanti. When the report on Christian education was read, an effort was made to start a movement to add \$50,000 to the endowment. There was actually no response and every one was disheartened. On the way to Detroit that evening, at the close of that day's session, I was in company with Brothers Van Husan, Gulley, Standish, and I think Bowen. We grouped together and discussed the matter and finally I was authorized to return the next day and pledge from members of the Lafayette Avenue Church \$6,500 as a starting point for the additional endowment. This was done, and Prof. J. A. Clark was appointed to visit the churches and secure the remaining pledges, a work which he practically accomplished, but at the expense of his valuable life. He was a man of rare ability, excellent spirit, and his loss to the College was irreparable. This effort was a turning point in the history of the College. Of course it would not have died. Some way would have been provided, but this was the way then taken.

Helped Select the Site

REV. E. CURTIS: I shall never forget when as a member of the committee we visited Ann Arbor, Jackson, Marshall and Kalamazoo to find, if we might, God's chosen spot for the Baptists of Michigan to locate an institution of Christian learning, and Kalamazoo was unanimously agreed upon. When the time of my departure has come, if I have any material resources left, I shall remember State Missions and Kalamazoo College. Brethren and sisters in Christian fellowship, temperance workers, and all the good and the true whom I have known for nearly fifty years, farewell—a short farewell.

CHAPTER IV

THE MICHIGAN CHRISTIAN HERALD

I

First Series, Founded 1842

OUR PAPER! THE PAPER WHICH PECULIARLY BELONGS TO MICHIGAN BAPTISTS IS THE CHRISTIAN HERALD. IT IS OUR ORGAN. WHAT WE SHOULD DO WITHOUT IT I COULD HARDLY ATTEMPT TO TELL. I TRUST WE SHALL NEVER BE OBLIGED TO FIND OUT BY EXPERIENCE.—CHARLES A. FULTON, D.D.

THE founding of a denominational paper was discussed by Michigan Baptists in 1837. Conditions which prevailed seemed to make a home paper a necessity. Michigan money had a fluctuating value and would not pass current in other States, hence the masses were wholly without secular or religious news unless furnished by State publications; yet the financial stringency which made the establishment of a home paper important also made it for the time impossible. In 1841 the tide of public sentiment and courage had strengthened and the Board of the State Convention appointed A. Ten Brook, R. C. Smith and S. N. Kendrick a committee on publication, with instructions not to issue said paper until a sufficient number of subscribers was obtained to meet expenses. The printing committee was authorized to send out a prospectus to the churches, those present agreeing to pay proportionately the expense involved. Every pastor and every deacon connected with the denomination in the State were requested to act as agents. As a result "Volume 1, No. 1" appeared in January, 1842. The statement was made that the paper would be published monthly under the control and patronage of the Convention "at the low price of fifty cents per annum, payable in all cases in advance." Communications were to be addressed to R. C. Smith, Detroit.

The first editorial gave a résumé in brief as follows:

While the wilderness was being transformed into a fruitful field, and becoming one of the fairest portions of the Union, there was one important deficiency—the means of freely circulating knowledge and intelligence. Not only were books less numerous, but religious and literary periodicals which circulate as a kind of life-blood in Eastern communities found their way into the homes of but few of the more favored. Churches without knowledge of what is agitating the Christian world abroad, the progress of missionary enterprise, etc., could not furnish their sympathies and prayers for objects of which they knew nothing. It was further stated that in this inceptive work the labors of the publishing committee and editorial service would be gratuitous.

While the first number of the *Michigan Christian Herald* was published in January, the second did not appear until March, but thereafter the paper was monthly, with two issues in November, making twelve numbers for the year.

A providential help to the new enterprise was announced in the March number, calling attention to the action of the Postmaster General, authorizing postmasters to “frank” all communications written by themselves to publishers of newspapers inclosing moneys or names of subscribers. (This favor was of short duration.)

The March number also contained the “Act” incorporating the Baptist Convention of Michigan, with note appreciative of the kindness of Hon. Randolph Manning, of Detroit, for drawing it up, and the vigilance of Mr. Livermore of the House for urging it through.

As a notable illustration of the way some of the pastors worked for the new *Herald*, Rev. Marvin Allen, under date of April 6, 1842, wrote from Manchester: “While I write these lines, I feel joyous emotions mingled with tears, that I can send my soul in thought through the length and breadth of the State in a paper of our own. I send herewith the names of sixty additional subscribers.”

At the third quarterly meeting of the Board of the Convention, held July 6-7, 1842, the responsibility and control of the *Herald* were assumed. Rev. A. Ten Brook, pastor of the First Baptist Church, Detroit, was appointed editor, and R. C. Smith and S. N. Kendrick were named as committee on publication.

The Board of the Convention at a session held in Jonesville, October, 1842, authorized the publishing committee to

issue the *Herald* semi-monthly in folio form at \$1 a year, commencing with January, 1843.

During 1842 no advertising appeared, but announcement was made that a few advertisements would be received hereafter at "usual rates, 12 lines 50 cents first, and 25 cents for each subsequent insertion."

The enthusiasm of the people during the *Herald's* first year's history was followed by the appointment of a local agent in every Baptist church in the State. With this working force the circulation rapidly increased, and the next report stated that the *Herald* with 1650 subscribers would yield to the Convention a net surplus of \$393.

This estimate, based upon continued coöperation and enthusiasm, was correct, but arrearages began to accumulate, and instead of assets, the Convention confronted a deficit of \$700, which was met by individual subscriptions.

In 1844, Rev. A. Ten Brook resigned the pastorate of the First Baptist Church, Detroit, and his official relations to the *Herald* to accept the chair of Moral Philosophy in the University of Michigan. Editorial work and supervision then rested upon Miles Sanford, who for a year had been associate editor.

In January, 1845, the *Herald* became a weekly, O. S. Gulley & Company printers. It was announced that the price paid strictly in advance would "be \$1; paid at the end of three months \$1.25; at the end of six months \$1.50."

Arrearage accounts continued to increase and the expectation of the publishing committee that dues would be collected was not realized. With hope of greater financial success, the Convention placed the proprietorship in the hands of O. S. Gulley.

Rev. James Inglis became editor in 1846, O. S. Gulley publisher and proprietor, R. C. Smith agent. In a prospectus published in January, 2,300 was the number of subscribers given. By the terms of the sale of the paper, O. S. Gulley became obligated to pay into the treasury of the Convention a percentage on all subscriptions above a fixed number and to enlarge the paper when it should have 3,000 subscribers. In August of that year Rev. Mr. Inglis tendered his resignation as editor, and for the rest of the year O. S. Gulley's name appeared alone as publisher and proprietor.

At the Convention in 1847 the Committee on the *Michigan Christian Herald* reported that near the close of the fifth

volume, the publisher, O. S. Gulley, notified them that owing to circumstances beyond his control he was under the necessity of suspending the publication of the *Herald*, and requested the Convention to assume its publication. He made the proposal to sell the subscription list for fifty-five per cent. on all amounts due for the fourth and fifth volumes. This proposition was accepted and the payment of the amount of percentage—\$660.50—was to be made to him in four quarterly instalments. At the close of this year, the Board accepted a proposal from Rev. Marvin Allen to take the paper as its proprietor for five years and assume the obligations of Mr. Gulley and others.

Accordingly in January, 1848, the *Herald* appears with the name "M. Allen, proprietor, and G. W. Harris, editor. Price \$2, if paid in advance, \$2.50 if not paid in advance."

At that date railroads in Michigan were practically unknown, telegraphs and telephones not even a dream; but one of the tangible evidences of denominational energy and push was Elder Allen, his buggy and his black horse. Plodding through mud over bushes and among the stumps, wending his way to Christian and unchristian homes, Elder Allen preached the importance of Christian literature in general and the *Michigan Christian Herald* in particular. It goes without saying, however, that "cash payment in advance" was the exception, but such as they had the people gave, and the buggy laden with potatoes, apples, poultry, eggs and butter became a traveling "stock exchange." While these commodities would have found ready market in Detroit, slowness of transportation and excessive cost made shipment impracticable, hence Elder Allen negotiated in small towns and neighborhoods the gathered products, transmuting the merchandise into money. Thus patiently and persistently from January, 1848, to June, 1861, Elder Allen kept the *Herald* at the front. In 1857 the circulation was 2,700. December 29, 1859, at the close of the eighteenth volume and the twelfth year of Marvin Allen's proprietorship, he complimented the *Herald* constituency and forecast the future in a brief editorial as follows:

"A more noble, self-denying and liberal band of brethren exists in no part of the western hemisphere than is found in the *Herald's* list of subscribers. They have given it not only life and infancy but all the vigor of its present youth of eighteen years—and that, too, with only ten thousand Bap-

tist members, many of whom are yet in the woods suffering the privations of new settlements."

In less than a year and a half, June 13, 1861, Mr. Allen died. The funeral was held at the residence of his son-in-law, Caleb Ives; Rev. Messrs. John Mathews, A. E. Mather and James Inglis having part in the services. Burial was in Elmwood.

F. O. Marsh, son-in-law of Mr. Allen, assumed temporary management of the *Herald*, and in December of that year Editor Harris published "A Parting Word" as he closed fourteen years of editorial service. He paid tribute to the memory of the late publisher and his faithful and energetic business management, closing with the words, "Dear *Herald*,

"Fare thee well, and if forever,
Still forever, fare thee well."

But it was not "forever." In the *Herald* "New Series," Rev. G. W. Harris was again on the editorial staff.

With the death of Elder Allen the matter of publication and proprietorship was again agitated, with the announced result that Rev. E. Curtis, of Niles, and Professor Edward Olney, of Kalamazoo, had associated with the view of future management, the paper to be published in Kalamazoo.

Rollin C. Smith, financial agent during the *Herald's* first five years, wrote expressing "painful anxiety" in view of the contemplated change from Detroit to Kalamazoo, and reduction of price to \$1.50 a year. "I for one," said he, "believe the Board has committed a fatal error and one which hazards the existence of the *Herald* by changing its location and reducing the price."

The subsequent history of the *Herald* involved frequent changes in business and editorial management. January 6, 1864, appeared the announcement that all dues to Olney & Curtis and all claims against them would be adjusted by E. Curtis. From January, 1865, to April 26th, the names of J. H. Walden and George A. Ames appear as editors and proprietors. May 10, 1865, J. H. Walden's name appeared alone. May 31, 1865, to April 10, 1867, editors and proprietors E. Curtis and J. A. Clark. Two weeks' suspension of the paper was announced in August, 1866, "owing to removal of the printing plant." The addition of J. P. Cadman to the editorial staff was announced. April 17, 1867, the

names of Messrs. Clark & Cadman appeared as editors and proprietors; and in December of that year was an editorial, "Not a Farewell," but the statement that "this number is the last to be issued from the Kalamazoo office;" that the next issue would come from new quarters—"the office of *The Times and Witness*, Chicago," the subscription list having been turned over to the publishers of that paper. Thus closed the history of the *Michigan Christian Herald* from January, 1842, to January, 1868.

Rev. Miles Sanford, D.D.

Mr. Sanford came to Michigan in 1839 as a Methodist minister, locating in Pontiac. For him to know the right was to advocate it. He changed his denominational views and became a Baptist, Rev. Joseph Elliott administering the ordinance. He was pastor at Stoney Creek and Pontiac, resigning to become editor of the *Christian Herald*, which position he filled with honor until he left the State in the forties. He served as pastor in Boston, Gloucester and North Adams, the latter church for eighteen years, resigning to become chaplain in a Massachusetts Regiment in the War of the Rebellion. Mr. Sanford was a brave exponent of human rights, when the anti-slavery movement was far from popular. He died October 31, 1874.

Rev. Andrew Ten Brook, LL.D.

Mr. Ten Brook was editor of the *Christian Herald*, pastor of the First Baptist Church and Professor in the University of Michigan, 1844-51; Librarian same institution 1862-77; was a clear and forcible writer, and served as United States Consul at Bavaria. He passed away at a ripe old age after many years of honored activity.

Rev. George W. Harris

Fourteen years editor of the *Christian Herald*, first series; many years editorial writer on the second series; filling positions on the secular press, pastorates and pulpit supply, made Mr. Harris' name familiar all over the State. He was born in Rensselaer County, New York, January 8, 1813, studied in Hamilton Literary and Theological Institution for seven

years, graduating in both departments. While teaching in Adams, Massachusetts, he was married in 1843, and at once came to Michigan. His last public appearance was at the funeral of his wife. Although ill at the time he insisted upon attending the obsequies, and with composure looked forward to speedy reunion. He said it was eminently fitting that the happy household, composed of himself and his wife for nearly forty-two years, which had been one of perfect harmony, should be united in death as it had been in life. He dictated arrangements for his burial, designated gifts for friends, and awaited the coming of the boatman from the other shore.*

Mr. Harris was Secretary of the Michigan Baptist State Convention for five years, and for a generation Trustee of Kalamazoo College, always at the annual meetings and deeply interested in educational work. The long editorial service on the *Christian Herald*, first series, during the exciting times preceding the war, severely tested the qualities of the man. Slavery, free missions, secret societies, conflicting Bible Societies, all had their opposing forces in line. Mr. Harris also had well-defined views which were distinctly stated in every issue of the *Herald*, making his power tell, and at the same time commanding the respect of those with whom he differed.

Quite unexpected by him, appreciative of his long and efficient service, his seventieth birthday was made memorable by numerous gifts, personal calls and letters.

S. Haskell, D.D., wrote: I am a little surprised to be reminded that my long-time friend and yoke-fellow, Rev. G. W. Harris, has lived the allotted years of man, and crosses to-day the boundary beyond which life is a "labor"—but trust not in this case a "sorrow." In his forty years in Michigan, both on the religious and secular press, his editorial and contributing work has always tended to the highest advancement of public sentiment and denominational strength. Through the years when exciting divisions forced their lines through Christian denominations and churches, his influence was at once a manly advocacy of every righteous and humane cause coupled with a judicious charity that helped hold brethren together in unity.

Mr. Harris said in the *Herald*: Three score and ten

*Mrs. Harris died January 30, and Mr. Harris, February 8, 1885. They were laid side by side in South Adams, Massachusetts.

brought with it far more of the joy of friendship than the labor and sorrow of age. In it seemed to be concentrated the joys of a life time. If the hilltop in life's journey be not all sunshine, neither is the descent all a "cold and shadowy" side of the dividing ridge. This remembrance for which I extend thanks gives intensity to life and a new existence to the heart.

Herald Items of the Long Ago

The first number of the *Herald* contained record of resolutions passed by the sixth meeting of the Maryland Baptist Union Association, approving memorials sent to His Majesty the King of Denmark and English brethren in behalf of persecuted disciples, notably Rev. J. G. Oncken of Hamburg. It was also recorded that \$2,000 had been forwarded to Mr. Oncken for distribution of the Scriptures in Germany and Denmark.

Denominational action of 1833 was reported in the *Herald*, 1842: "*Resolved*, that we recommend to the churches religiously to celebrate July Fourth, that day so dear to every patriotic American." "*Resolved*, that we recommend to our churches and all Christian friends to lay aside the practice of wearing mourning apparel for the dead."

Among the items in the first number of the *Herald*, 1842, was this prescription for hard times: The only way to correct the times and soften their hardness is to study economy in dress, living, eating, drinking and all amusements.

October 16, 1851: The Hudson River Railroad is now completed. Time allowed special train from New York to Albany four and a half to five hours.

April, 1852: Cars on the Michigan Central now leave Detroit at seven A.M. and arrive at Michigan City at six P.M.

As to the amount of salary which able ministers received in earlier days, the following was chronicled: "At the annual meeting of the First Baptist Church, Kalamazoo, in January, 1864, it was voted to increase the salary of Rev. S. Haskell, D.D., from \$800 to \$1,000 a year."

The Slavery Question

The Baptists of Michigan, by resolutions at the State Convention and by church and personal influence, have always stood for freedom in its broadest sense. The *Herald* was often called upon to publish anti-slavery articles, and we find the names of many noted men of that day quoted.

Rev. John Dowling is reported as saying: "As much as I love the American Baptist Home Mission Society,* I cannot consent to have a seat in its Board at the sacrifice of my conscience. I can never hold up my hand in favor of employing a slaveholder as a missionary."

The attempts of Dr. Jeter of Virginia and Dr. Fuller of South Carolina to defend slavery from the Bible, which they seemed to make in all sincerity and candor, was worth more to the anti-slavery cause than any speeches that could have been made against slavery. Said Francis Wayland: "When slavery was a part of the social organization of a people, as it was in the time of the Apostles, I should treat it as I believe the Apostles did. I should not make abolition a condition of church membership, but should rely upon the progress of the knowledge of divine truth to work out the entire extinction of slavery."

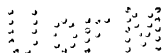
A fugitive was asked if he was not well fed and clothed while in bondage. "Yes." "Was your master kind?" "Yes." "Were you overworked?" "No." "Then go back to your master. You were better off than you will be in freedom." "Gentlemen," he answered, "the place I left, with all its advantages, is open to any of you who want to fill it."

"Happy New Year 1864"

The following, which appeared in the *Herald* in 1864, has interest in view of the fact that the writer a few years thereafter founded the *Christian Herald*, second series:

A Happy New Year to the *Herald*! Are our sandals bound on for canvassing our city, village or neighborhood for new subscribers? Are our purse strings already loosened for advance payment? If so be assured it will be a Happy

*In 1845 the Southern Baptists withdrew from the Home Mission Society, on account of the slavery issue, and organized the Southern Baptist Convention.





Rev. L.H. Trowbridge



Mrs. L.H. Trowbridge



The Trowbridge Residence
13 Madison Ave. Detroit.

MOU

New Year for the *Christian Herald*. There will be good tidings of great joy that the quota of 5,000 subscribers is early filled. . . . Brethren, we can live better, pray better, preach better, do more good and be more happy by making 1864 a Happy New Year to the *Michigan Christian Herald*. Shall we do it?

L. H. TROWBRIDGE.

Three Rivers, Michigan.

II

Second Series, Founded in 1870

WE OUGHT TO NOTE THE WISE AND CONSERVATIVE ATTITUDE WHICH THE EDITORS HAVE UNIFORMLY MAINTAINED, MAKING THE HERALD A GOOD SAFE PAPER FOR THE HOUSEHOLD, HELPFUL TO ALL, INJURIOUS TO NONE. IT WAS A LONG TIME BEFORE I AWOKE TO THE FACT THAT WE HAD A RELIGIOUS DUTY TO A RELIGIOUS PAPER AS TRULY AS WE HAD TO A CHURCH OR A MISSIONARY ENTERPRISE. NO PAPER IS MORE GENEROUS WITH ITS CONSTITUENCY OR DESERVES BETTER AT THEIR HANDS.—CHARLES A. FULTON, D.D.

Called to the Financial Secretaryship of Kalamazoo College in 1869, L. H. Trowbridge resigned his first and only pastorate of eight years in Three Rivers, Michigan, and removed to Kalamazoo. In traveling about the State, it soon became apparent to him that if our educational interests were to receive successful impetus, there must be a more frequent message to the constituency than was possible for one man personally to carry. Hence at his own cost, after advisory interviews with H. L. Wayland and others, he established *The Torchlight*, primarily to illuminate Kalamazoo College texts.

Naturally, news of the churches and general religious interests found place. Requests were soon made that *The Torchlight* be given direction of the former *Michigan Christian Herald*. A circular, "Counsel Desired," was mailed to leading Baptists in every part of the State, answers being unanimously in favor of an attempt to resuscitate the State paper.

Modesty characterized the endeavor. During 1870-73 the paper appeared as monthly and semi-monthly. In the fall of 1873 the plant was moved to Detroit, and in January following the *Herald* appeared as a weekly, and since then has so been maintained.

The policy outlined was adhered to: "We shall endeavor to hold the truth firmly, but in love; and shall avoid kindling strife among our brethren, or between them and those of any other faith. With malice toward none, but charity for all, we shall put forth every effort to carry the largest possible amount of light and cheer into the hearts, the homes and the labor of all God's people, ever aspiring to the realization of our motto: 'Something good for all, and nothing bad for any.'"

The department "Walks About Zion" (news from the churches) was one of the most prominent from the first. At the head of the column was the text:

"Walk about Zion, and go round about her, tell the towers thereof. Mark ye well her bulwarks; consider her palaces; that ye may tell it to the generations following."—*Psalms* 48: 12, 13.

At the close of 1874 a correspondent addressed the *Herald* constituency as follows:

"We have individual work, as a denomination, which demands for its advocacy and push an agency of the press that can be handled to better purpose than one which has the work of numerous and diverse States to keep abreast. A year ago, the publisher stood almost alone believing in hope that a Baptist paper could live in Michigan. It has lived and paid for its living with a promptness and



FIRST HERALD BUILDING, 1880-1890

cleanness to which many older and larger journals have not always attained. If vessels of deeper draft have scraped bottom, this has skimmed lightly along."

Dr. H. L. Wayland of Philadelphia wrote: "So it seems you are off on another Polar expedition to recover the lost *Michigan Christian Herald*. Hope you will not freeze in, like those who have preceded you."

Dr. Samuel Haskell voiced his interest: "Come, brethren and friends of Michigan, if again one of our number dares to take the chance of making anything by printing for us, let us readily take the certainty of making something by writing for him. Come, young men and maidens, the whole bone and sinew of our working life. All around the Peninsula let the pulpits, Bible teachers, and business drivers evolve like dry corn, the *Herald* be the popper, and Brother Trowbridge keep it shaking and emptying its pure and fragrant fulness before us."

Dr. Edward Olney, Professor of Mathematics in the University of Michigan, edited the Sunday-school department from the first, with brief intermission owing to illness; going into the "Beyond" with pen in hand. (The exposition of the lessons prepared by him appeared for several weeks after he had forever laid aside his earthly studies.)

Later in the Sunday-school department as editors appeared such well-known writers as James L. Stifler, LL.D., Pennsylvania; T. J. Sheppard, Ohio; and Donald D. MacLaurin, D.D., now pastor of the Second Baptist Church, Chicago.

The editorial page was enriched by contributions from many of Michigan's best writers, among the number G. W. Harris, Kendall Brooks, LL.D.; Samuel Haskell, D.D., Daniel Putnam, LL.D., Z. Grenell, D.D., and F. B. Cressey. Other contributors included Alfred Owen, R. H. Tripp, T. M. Shanafelt, A. L. Vail, E. Curtis, J. S. Boyden, A. G. Pierce.

Incidental History

The new series is numbered from date of the publication of the sheet in the interests of the College. It was published in Kalamazoo until the fall of 1873, when the office was moved to Detroit, Mr. and Mrs. Trowbridge from that date giving their entire time and energy to the success of the enterprise.

In January, 1874, the paper was issued weekly, four pages; later the size was increased to eight pages, and in 1900 it became a sixteen-page paper. From 1870 to 1880 the *Herald* occupied rented apartments. In the spring of that year the building No. 264-266 Woodward Avenue was erected by the publisher and occupied until 1890. The site having become more valuable for retail trade than for a newspaper plant, the building Nos. 21-22 Witherell Street was purchased, and the *Christian Herald* from that date until some time after the sale of the paper was issued therefrom.

Men of Little Faith

During the ten years preceding the establishment of the *Christian Herald*, new series, its financial standing had been so insecure that business men in the denomination had lost confidence in the success of efforts to publish a State paper in Michigan. The late Deacon Albert Ives had responded



CHRISTIAN HERALD BUILDING, 1890-1903

again and again to give or loan money to stranded publishers. Soon after locating in Detroit, Mr. Trowbridge went for a social call to the banking house of A. Ives & Sons, less than a block away, and was quite surprised, before the conventional handshake, to be addressed by the deacon brusquely with the words, "I've no money to lend!" Deacon Ives was at once informed that the call was strictly fraternal and friendly, and without financial motive or request. Be it said, however, that Deacon Ives from that date became a subscriber to the *Herald* and so continued to his death.

Another man of little faith was Hon. W. S. Wilcox of Adrian. For many years a personal friend, it was a surprise that he did not at once identify himself with the interest, at least so far as to become an annual subscriber. After the *Herald* had been issued in smaller and larger form for nearly four years, Mr. Wilcox came into the Detroit office one day and said: "Well, I suppose I might as well subscribe for the *Christian Herald*. I have been holding off believing it would fail, but you have gotten on better without me than I have without you." He, too, from that date became a life long subscriber.

Men of Faith

John Burt, of Marquette, illustrated his faith by works. For several years he paid \$5 annually, refusing return change, saying: "The *Herald* as a State paper is worth \$5 to me, and I think you can find use for the money."

Deacon J. D. Standish, of Detroit, was another staunch friend. When the *Christian Herald* building was erected on Woodward Avenue, a portion of it was rented on a ten years' lease. The tenant had not paid rent two months when the daily press announced his financial failure. The following morning, Deacon Standish made his usual call, en route to business; but without seating himself remarked: "I notice your tenant is in trouble. His failure may embarrass you. Don't worry! My name is good at the bank for \$20,000, and if you need it call upon me."

He was gone before reply could be made, but it was a statement most gratefully received, although the finances had already been satisfactorily arranged.

It is a matter of thankfulness that in the history of the *Herald* in its more than thirty-two years' existence, from 1870-1902, no member of the denomination was ever ap-

pealed to for financial help other than the mutual duty and privilege of sustaining an important auxiliary to denominational progress in Michigan.

Among many others who were inspiring and helpful until death were Rev. S. Chase, Deacons Caleb Van Husan, C. C. Bowen, and O. S. Gulley, who printed the forms of the first series in 1845, and whose firm continued to print the new series until 1880, when the *Herald* moved into its own building.

In 1902, after over thirty-two years of continuous proprietorship and editorial supervision, owing to failing health, Mr. Trowbridge retired from active service. March 13th appeared this editorial:

"Good-By"

For three decades and more, a most happy relationship has existed between the present publishers of the *Christian Herald* and the Baptist constituency in this and other States. But, as the years come and go, the time comes in all relations, business, social and domestic, when "good-by" must be spoken. That time has come in the history of the *Christian Herald*.

Desiring that the paper maintain a front rank in journalism and realize more and more the purposes for which it was founded, the present management has felt that the infusion of young blood and the push and vim of vigorous young men were necessary to its greatest success.

We need not say that there are pangs of regret that a severance of the relationship seems for the best interests of all, but we acquiesce with good will and pass the reins to other hands, reserving only the right to ally ourselves with the constituency and help encourage and cheer in all possible ways.

Bonds of friendship as lasting as life have been formed, these will not be broken, and most sincerely we say "Thank you" to the many firm friends and true who have helped make burdens light, and dark days bright. . . . Come to the front, brethren and sisters! Our best wish is that our successors may find ten friends and helpers where we found one. May there be a grand rally to the new bugle call. . .

Dear Friends, good-by.

L. H. and M. E. D. TROWBRIDGE.

Kind Words

Rochester, N. Y., April, 1902.

MR. AND MRS. TROWBRIDGE:

DEAR FRIENDS: It is not without a pang that I read the announcement of your retirement from the *Christian Herald*. I want you to know that as a pastor in Michigan for some years, I deeply appreciate the work which you did for the denomination. No one can over-estimate the value of a sweet-spirited, fair-minded Christian journal in the development of its life—and this I think is a just characterization of the paper which was your creation and life for so many years.

DONALD D. MACLAURIN.

Dr. George E. Horr said editorially in *The Watchman*:

The withdrawal of Rev. and Mrs. L. H. Trowbridge from the editorship and proprietorship of the *Christian Herald*, our Michigan Baptist paper, will bring regret to a very wide circle. Mr. Trowbridge and his wife have labored with singular devotion and good sense for the interests of the Michigan Baptists, and a very large part of what has been accomplished in that important State during the last twenty-five years has had its suggestion, its inspiration, and its most effective support in the office of the *Christian Herald*.

Dr. H. S. Burrage said in *Zion's Advocate*:

In the last issue of the *Christian Herald*, the editors, Rev. L. H. and Mrs. M. E. D. Trowbridge, announce their retirement after a quarter of a century and more of service. The *Herald* has been an important factor in building up our denominational interests in Michigan during the last thirty years and more, and the Baptists of that State owe a large debt of gratitude to those self-denying laborers in their behalf. They have certainly earned the respite they will now have, and we wish for them abundant blessings in their delightful Detroit home.

William H. Hughes, editor and proprietor of the *Michigan Catholic*, under the heading, "Two Old Friends Quitting," said:

We notice by the daily papers the Rev. L. H. Trowbridge and his wife, Mrs. Trowbridge, who have for the last thirty-two years devoted their lives to the editing of *The Michigan Christian Herald* (Baptist), have sold their paper and are

about to retire from active newspaper life. We bid them both a most affectionate farewell as co-laborers in the field of religious journalism. While the *Christian Herald* was edited by them, they were steadfast supporters of the doctrines of their own church, but the paper was marked by the utmost kindness toward their friends who disagreed with them. We cannot recall, in the many years, a single mean slur or unkind fling, or disparaging argument about Catholics or their church in the *Christian Herald*. . . . We sincerely trust that the well-earned rest to which Mr. and Mrs. Trowbridge are fortunate enough to treat themselves will be marked by comfort and contentment, and the same goodness of disposition which has ever marked their active careers.

Christian Herald Daily

LIFE IS WORTH LIVING. THE PAST IS GOOD, THE FUTURE UNDER GOD WILL BE BETTER.—TROWBRIDGE.

The Northern Baptist Anniversaries met in Detroit in May, 1884. The *Christian Herald* was published daily in the interests of the meetings. Rev. E. D. Simons of New Jersey wrote the contemporary press as follows:

"Our Baptist people will gratefully appreciate Mr. Trowbridge's efforts (entered upon without desire or purpose of money-making) to give them as full account as practicable of the Anniversary meetings. His plan and work have been broader than anything of the sort ever before attempted."

The first edition of the daily numbered 2,500 copies, the second edition, 3,000, and thereafter 3,000 copies daily.

At a Press Reunion held at No. 13 Madison Avenue, there were present forty representatives of the denominational press. Twenty of that number have gone "beyond"; among the number J. R. Baumes, D.D., LL.D., editor of the *Review*, toastmaster; J. W. Olmstead, D.D., for forty-three years editor of the *Watchman*; Justin A. Smith, D.D., of the *Standard*; Dr. Edward Bright of the *Examiner*; Dr. A. E. Dickinson of the *Religious Herald*; Dr. H. L. Wayland of the *National Baptist*; L. H. Trowbridge, Detroit, host. The only speakers who survive at this writing in 1909 are Dr. H. C. Vedder, Dr. P. S. Henson, and Dr. G. W. Lasher of the *Journal and Messenger*.

Editorial Items from "Christian Herald"

Your opinion of others is not of so much consequence to them as to you.

A cheerful heart shortens the longest road and smoothes the roughest one.

He who has fewest faults is most charitable in judging the faults of others.

As soon as a man begins to lose his religion, he wants to know who Cain's wife was.

Fault is not always that we are poor preachers, but that sometimes we have mighty poor stuff to preach to.

The boast of some men is, "I can't give much money, but I can find fault equal to the best of them."

There is much unexplored territory even in the man who thinks he knows himself thoroughly.

In dealing with men as in working in wood observe the direction of the grain.

He who would prove the hypnotic power of the eye on animals should begin his experiments on those that are caged.

The more unconverted persons see of some people's religion, the less they want of it. What the world needs is less human religion and more divine.

"Tell what I can do instead of what I can't," said the little boy. The way to preach down error is to preach up truth. The repressing system is a depressing system.

Sarcasm is a blade with a handle of thorns; while it may wound the one against whom it is used, it also pricks the one who uses it.

It is a bad thing when a man's life is so closely knit in with his property that when disaster sweeps away his possessions his peace of mind goes with them.

Philanthropy says give fresh air and good food and you change the surroundings. Christianity says, change the character, and the surroundings will take care of themselves.

We did not need a Bible to tell us we are imperfect, neither did we need a Bible to tell us that we would like to be perfect, but Christianity is the only religion that tells us how to become so.

One of the few things true to their name is the *Michigan Christian Herald*. It's Michigan sure enough; it's Christian all through, and it's a *Herald* whose voice is heard afar.—*Correspondent C. H.*

The men who do something are the men who believe something can be done. The men who lift the race into clearer light and larger liberty and a nobler civilization are the men who believe in man and the glorious possibilities of manhood.

A few conservative, fault-finding members will not only freeze the pastor, but will blast all the fruit of his labors. The Lord never intended that His church should save souls by the refrigerator process. Low temperature preserves a few plucked and dead specimens, but the Bible figure is life and growth under warm genial sunshine.

This page required much time, consumed in preparation, writing, condensing, typesetting and correcting, before it reached the press, and then it was printed in less than half a second. Thus, often, years of deep thought and varied experience have gone to preparing a man to do in an instant some telling deed, or to speak some potent word.

It is the business of churches to care for the truth and to keep a watch on what their ministers are saying. If a man wants to preach that Christ was not divine and the Bible not inspired let him hire a hall. The pulpits of Christian churches should be reserved for the promulgation of doctrines which are in accordance with the Scripture.—*Wallace Radcliffe, D.D.*

Orrin S. Gulley

July, 1823—June, 1878

O. S. Gulley, who has no living descendant to speak his praise, will not be forgotten by any whose privilege it was to know him. Beneath a sunny, jovial disposition, there was a stratum of firm Christian principle. When a young journey-man printer in Detroit, he was given choice between working on Sunday or losing his job. He chose the latter and was discharged. The firm, however, appreciated what they had lost, and in a few days he was reinstated on his own terms.

Mr. Gulley came from New York State to Michigan in 1835, and settled with his parents on a farm near Dear-

born. Even before coming to this State he had served apprenticeship in a printing office, and in 1838 was employed by the *Daily Advertiser*, Detroit. At the founding of the *Christian Herald*, 1842, although under twenty years of age, he became the printer, which position with brief interim he maintained during his life, serving in that capacity both the old series and the new.



O. S. GULLEY

In 1846, he established a daily paper, but for lack of capital the enterprise was abandoned, and to recuperate finances and physical health, Mr. Gulley retired to the Dearborn farm. In 1848, when Marvin Allen became manager of the

Herald he very soon made a contract with Brother Gulley and the two worked harmoniously until the death of Brother Allen in 1862. Heirs continued the publication until January, 1863, when the *Herald* was moved to Kalamazoo.

During the early years of the *Herald* (first series), it was published in a building joining Mr. Gulley's residence at the head of Mullett Street, later in a brick barn in the rear of Brother Allen's residence, corner of Washington Avenue and State Street. Business success made better equipment necessary, and a new building on Larned Street was completed, and the printing plant moved to the well-known stand in the winter of 1863, where it has remained for over forty years.

Giving his attention to book and job printing, Mr. Gulley by good judgment, executive ability, fair dealing and uniform courtesy built up one of the largest printing establishments in the State. Baptized by Rev. A. Ten Brook in 1842, he was ever alive to what pertained to the best interests of the church and humanity. To an exceptional degree, his liberality kept pace with his acquisition. It was his custom on New Year's day to make each of his employees a present of from two and a half to five per cent. on their year's earnings. It was counted good fortune to secure a position on his staff. His cheerfulness and humor made his presence welcome in all gatherings, social or religious.

His peculiar virtues: Where other printers tramped, he planted himself and grew. Where others are wasteful and selfish, he was saving and generous. Where other Christians get tired and fractious, he was patient and pleasant. Where others with increased riches become proud and haughty, he was simply Orrin S. Gulley with an enlarged and more varied Christian liberality. Where others retire on a competence, he toiled with his hands that he might furnish positions for those in need and illustrate what it is to be a "good and faithful steward."

With Mr. Gulley the *Herald*, both old and new series, had most intimate relations. When the plant in 1873 returned from Kalamazoo to Detroit a contract was made with Mr. Gulley for its printing, and at his decease the contract was still in force. The edition of the *Herald* announcing his death was printed upon a new and superior Hoe press ordered just before he was taken sick, put up during his illness, and set to work after his death. The new press gave forth as its first job the *Herald* edition of June 27, 1878.

The life of O. S. Gulley is worthy of study and emulation. By wise use of opportunity he carved for himself an honored place in the church, the city, and the State.

Luther H. Trowbridge

Mr. Trowbridge was a native of New York State, but early in life accompanied his parents to Ohio, his father having bought land from the Government, to reach which it was necessary to cut the native forest trees and make a road four miles beyond a settlement.

Mr. Trowbridge studied in the district school and in Maumee under Professor Page, who, being called to a professorship in Kalamazoo College, took with him several of his pupils, Mr. Trowbridge among the number. He completed the classical course in College, graduating in 1860. He also completed a course in theological study, graduating in 1861.

Called at once to the pastorate of the Baptist church in Three Rivers, he remained there eight years, building up a strong, self-supporting church from a constituent membership of less than thirty. Under his energetic labors, a lot was secured and a house of worship built and paid for, fully equipped for efficient service, including a pipe organ.

In 1869, he accepted the position of Financial Secretary of Kalamazoo College, and in 1870 in that interest established a paper which was soon recognized as the organ of the Michigan Baptist State Convention. Settling in Detroit in 1873, Mr. and Mrs. Trowbridge devoted their entire energies to the *Christian Herald* until Mr. Trowbridge's health failed in March, 1902.

Seeking the milder climate of California in the fall of 1904, he entered into rest in Los Angeles, December 18th. Rev. Robert J. Burdette, a personal friend, and pastor of the Temple Baptist Church, conducted funeral services on the Tuesday following, assisted by Rev. Dr. Baldwin, Rev. A. F. Randall, Rev. C. C. Pierce and Rev. C. Carey Willetts and Professor R. H. Tripp—the latter old-time friends.

TRIBUTE OF PRESIDENT SLOCUM:

For over forty years, Mr. Trowbridge was identified with Kalamazoo College: student, financial secretary, trustee. In connection with the *Christian Herald* he did the great work of his life. The paper under his management grew to a position of large influence, giving hearty and helpful support to missionary and educational interests, and was recognized as a powerful factor in the life of the denomination. During all the years, every good cause felt sure of the loyal support of the *Christian Herald*, and its far-reaching influence can never be properly estimated.

THE DETROIT TRIBUNE (editorial):

Rev. Mr. Trowbridge was one of the best citizens in our midst; one of those quietly cheerful and helpful persons who add to the sum total of human happiness. Probably he could have gone to no large centre in the United States without finding at least a few warm friends. Long at the head of a prominent Baptist publication and a well-known figure in Baptist Conventions, he had a wide acquaintance; and his hospitable home on Madison Avenue had been for many years the stopping place of the great lights of the Baptist denomination.

JAMES P. CADMAN, CHICAGO:

One day in our drives about Los Angeles, we entered Rosedale Cemetery, and unexpectedly found there the grave of my old college mate, Rev. L. H. Trowbridge, who for over thirty years was editor of the *Christian Herald*, and

whose hands have handled many of my manuscripts during that time. Upon the neat tombstone are these words:

TROWBRIDGE

DEC. 1904

CHRISTIAN HERALD, DETROIT

1870-1902

No more beautiful spot in the world could have been chosen for his grave. "The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other sorrow we seek to heal."

Rev. Zelotes Grenell, D.D.

Born in New York City, February 25, 1841 (his father, for whom he was named, being at that time pastor of Cannon



Z. GRENELL, D.D.

Street Baptist Church); confessed Christ at the age of fifteen; graduated from the Grammar School of Madison (now Colgate) University in 1858, from the College in 1862, and from the Theological Seminary in 1864; received honorary D.D. from *alma mater* 1882. He was ordained pastor of the First Baptist Church in Kingston, N. Y., in October, 1864, sustaining that relation until 1873, when he became pastor of the First Baptist Church in Bay City, Michigan. In 1879 he entered upon

the pastorate of the First Baptist Church of Detroit, in which relation he continued for more than sixteen years. In 1895 he accepted the call of the Western Avenue Baptist Church of Chicago, where he served as pastor for three years, when an insidious nervous depletion, affecting his articulation, compelled his resignation. Since 1899 he has been on the editorial staff of the *Michigan Christian Herald*, a relation he sustained to the same paper during most of the Bay City and Detroit pastorates. He has done much writing for the denominational press, for the American Baptist Publication So-

ciety, and for the organ of the Baptist Young People's Union of America. In 1868 he married Miss Inez A. Budington. Four daughters and three sons blessed their union, three of whom, a son and two daughters, have joined "the saints in light."

In each of his four pastorates Dr. Grenell was eminently successful, and entered upon his respective fields without a day's interim between settlements. His pastorate of over sixteen years in the First Church, Detroit, is typical of his service on each field. He baptized 458 converts, and the church grew from a membership of 382 to 660, notwithstanding twice numbers were dismissed to organize missions into churches. Under his leadership \$120,000 was raised for local work, and \$70,000 for outside benevolence. Upon his removal to Chicago, the secular press stated:

"No one has served longer and with greater acceptance or efficiency upon the several State boards, and in his going not only is the church bereaved, but the forty thousand Baptists of the State with whom he is so closely associated."

HIS VIEWS OF THE NEW THEOLOGY:

I am not going to tell you what the New Theology is, because I do not know. . . . Every thinking man has a theology of his own, made up of the things he knows concerning God and His government, and every real addition to his knowledge modifies and reshapes his views. Thus if he is a diligent student of the Scriptures he has in a sense a new theology every year of his life, bearing indeed many of the same features, yet amended and balanced anew as he gains light. We want a new theology and a newest theology—but a theology with Christ at the centre and the word of God at the circumference. If we lose that centre or break beyond that circumference we get instead of a new theology the oldest and falsest of theologies.

Professor Edward Olney, LL.D.

On Saturday evening, January 15, 1887, Dr. Olney was writing an exposition of the Sunday-school lesson, then he conducted evening worship, and with usual pleasantries retired. In the morning his room was still, and it is supposed, without consciousness of change, he awakened in the New Jerusalem. Such briefly is the history of a twelve hours which shocked and made inexpressibly sad educational and Baptist circles throughout the State.

Edward Olney was born in Saratoga County, New York, July 24, 1827. In 1833 his father moved to Michigan, remaining but a few months, when he settled in Wood County, Ohio. Here Edward spent his young manhood, aiding in subduing the forest and erecting for the family a beautiful home. The log schoolhouse furnished educational advantages and these were scantily enjoyed; six weeks only was all he had after thirteen years of age. To secure this brief term of instruction, he hired another boy to drive the team on the farm, walked two and a half miles to school daily, and taught a class in arithmetic evenings to pay his hired boy. His teaching in district schools began at the age of nineteen, at a salary of \$12.50 a month, "boarding around." While working at home in the summer, he studied mathematics and natural science, and in the winter without a teacher became proficient in Latin. At the age of twenty-one he engaged to teach in Perrysburg, the county seat, and of this, the first Union School of the region, became principal, and soon after superintendent. In these positions, during over five years he did much to popularize the graded system. Having to teach Latin, as well as the higher English branches, the severest application was required in private study. So marked was his proficiency in varied learning, and his eminence as an instructor, that the degree of Master of Arts was conferred on him by Madison University at the instance of college-bred associate teachers.

In 1853, Professor Olney was called to the professorship of Mathematics in Kalamazoo College. Here for ten years his talent, energy and best thought were main forces in carrying forward the institution.

In 1863, he was called to the chair of Mathematics in the University of Michigan, where his work continued until interrupted by death. "Here," said President Angell, "he acquired a national reputation both as a teacher and an author. His text-books consist of arithmetic and algebras for use in public schools, and of treatises on Algebra, Geometry, Trigonometry and Calculus for special use of students in colleges and universities." President Angell said further: "Doctor Olney wielded a much larger educational influence than that which flowed from the discharge of his duties as Professor of Mathematics. His judgment was of great weight with his colleagues in shaping the policy of the literary department, while his interest in the right conduct of

the public schools, and his experience in management, enabled him to exert a large and salutary influence on the school system of the State."

Dr. Olney made himself learned in almost all branches of knowledge, simply for what it could do in building intellectual strength. "Love mathematics!" said he. "I would as soon love a wheelbarrow"—but he loved most passionately what mathematics could do in developing mind and furnishing a Christian with power in trained action. There was no veneer—from surface to centre all was solid worth in his makeup.

During the years 1861-63 he was proprietor and publisher of the *Christian Herald*, and this without remitting his work as professor in the College. While every man is self-made, Dr. Olney arose to preëminence by fewer helps than most persons enjoy. Having completed his series of text-books, there were two things which he wanted done: One was to secure a suitable Baptist meeting house in Ann Arbor, and the other was to place Kalamazoo College upon a firm financial basis. The first, at great cost to himself, he saw accomplished, and on his desk after he had gone was found a large number of appeals enclosed in envelopes ready to send out in the interests of the College. Dr. Haskell, his pastor, said: "To my eyes they plead, with a blessed brother's love and entreaty, that our people, who have been his people for thirty-three and a third years, will not leave to disaster the great educational interest which followed him to the grave."

Said Dr. Olney: "It can be done! What? Why? The \$125,000 for our educational work can be raised. Brethren, shall it go with a will? Alumni, talk it, push it! Pastors, preach it, teach it! All pray and work it through."

The week preceding his death, the following from his pen appeared in the *Herald*. The title was "Blessing—Duty."

"Kalamazoo College is one of our most direct and efficient agencies for saving souls. We have no agency which in proportion to its cost pays half so well for our denominational and religious work in the State.

"What is our duty at the present hour? Simply to bestir ourselves, and get in our very best collection for the College before next June. Can you do a better thing, a thing which will tell more for the Kingdom of Christ than to contribute an aggregate of half-a-dollar a member? Courage, Courage! Faith, faith! Hope, hope! Expect, pray, work!"

DR. OLNEY in the *Herald*, July, 1884:

During the weeks now grown into months since I have been laid aside from work, I have not forgotten our Michigan Zion, and of the little I have been able to read, a large part has been such parts of our dear *Herald* as tell of the progress of Israel's battles. Especially have I been watching our educational work at Kalamazoo and am deeply anxious to say a few words, though not without danger to my health. I have watched the history of the College for the last thirty years, and have known something of the general educational and religious work going on in our State, and it has come to be my settled conviction that we, as a denomination, have no more important work in our hands than Kalamazoo College. As we foster that interest and make it what it should be, so will be our prosperity in general. . . . Some think it folly to depend on the churches for annual collections for current expenses. Well, it is the best thing for the present that our best men can think of. Give them your confidence and don't retard what will be hard enough to do anyway. One fault-finder can do much to frustrate the counsels of thirty of our wisest men. Do not forget that Madison was so supported in its days of missionary zeal and glory. Woodstock, Ontario, has been so supported until within a very few years and has done a most grand work for Canadian Baptists. Do you know that wise and good men doubt if a denominational institution ought ever to cut loose from some such financial connection with the churches?

Some criticize members of the faculty—but men pass away—institutions remain—remain as evidence of the intelligence and devotedness of their founders and builders.

Dear friends, Baptists must learn that having chosen their leaders, they should give them their confidence with good measure of zeal. What can generals or captains do if the soldiers will not follow their lead. I can write no more, but if you have not taken a collection, I pray you, in behalf of God's cause, to do so at once.

PRESIDENT ANGELL:

Dr. Olney had tremendous power of concentrated action. Believing without shadow of doubt that the path of duty lay open and sunlit before him, he marched forward with undaunted energy and blitheness charging on every obstacle in his way, expecting God would give him the victory or

would sustain him in defeat. In his death a great moral and Christian force was lost to the University, to the city and to the State.

No—not lost, for the influence of a character and life like his cannot be buried in the grave. It lives in the lives of pupils and friends, nay, in the characters and lives of thousands who never saw him, but who knew him through his books and the contributions of his pen to religious journals, popular and educational magazines.

THEODORE NELSON, LL.D.:

For a man in professional life, he might have had a generous competence, but he so far devoted his income to benevolent causes that he was well-nigh impoverished—he also literally gave himself. Intense and constant exertion which knew no remission broke his vigorous constitution at its prime. Yet his intrepid spirit would not succumb. For a little time “he went aside to rest” and came forth again and gathered into his hands the numerous lines of enterprise which he held in the best years of his meridian strength. Activity there was, an apparent return of power, but it was the ebb of the tide and not its flow. Swiftly and silently in the night-vigils the summons came to his immortal spirit, and spoke the inaudible word. He had said the cheerful “good-night” on earth—he awoke to a happy “good-morning” in heaven.

JAMES P. CADMAN, a pupil of Dr. Olney’s for seven years, ending June, 1863:

When Dr. Olney was editing the *Herald* in Kalamazoo, I was in his employ. One day he showed me a new method of drawing an ellipse, which he said he had just learned. I expressed surprise that he could learn anything new about geometry. He replied that he was learning new facts and methods continually and expected always to be doing so. The remark was an aid to me in overcoming the sophomoric or “know it all” tendency.

In 1860 there was a great religious interest among the students. Dr. Olney wrote me and called at my room. In urging upon me the need of personal interest in Christ, I pleaded the impossibility of living up to gospel requirements, notably, “Be ye perfect, even as your Heavenly Father is perfect.”

I was then in the Professor’s surveying class. He replied,

"James, when we were running lines through the woods, did you ever run one that was exactly straight?" Of course, I had to reply in the negative. "But you always tried to run the line straight. Just so, the child of God will aim at perfection, even though he knows he cannot attain unto it in this life."

Rev. Samuel Haskell, D.D.

Born in Maine, baptized in Illinois, buried in Michigan—is the brief record of States which knew the life of this remarkable man. An autobiographical sketch written in April, 1888, gives a most interesting picture of his life.



SAMUEL HASKELL, D.D.

"Fifty years ago this month, I reached a wanderer's resting place in Rockford, Illinois. Rock River, a broad clear stream running between gravel banks, crossed a smooth ledge of limestone, presenting an easy ford through its waters, giving the settlement its fitting name. Its banks sloping upward covered with spring grass and wild flowers, shaded with scattered trees completed the picture of a

magnificent natural park. The few settlers were mostly in rude temporary abodes. The places of religious meetings were in the groves and the unfinished houses and barns of the neighborly people. There was everything to enthuse the spirit of a young adventurer, liberated from the discouraging toils to which New England had confined him. But Providence and grace had their part in the opening scene. Prof. S. S. Whitman, the eloquent theological teacher at Hamilton Institution, had resigned his chair and made himself the evangelist of these frontier settlements. A Baptist church was organized in Rockford, and into this church I was baptized by Professor Whitman in March, 1840, immediately thereafter taking my departure for an eight years' pull through courses of study."

The educational curriculum covered two years in Shurtleff College, then a course in Connecticut Literary Institute,

where he graduated in 1840. He was a graduate of Brown University, 1845, and Hamilton Theological Seminary, 1847. He was ordained in Suffield, August 4, 1847, and a month later became pastor of the First Baptist Church, Detroit, where he remained nearly five years, and then went to the First Baptist Church, Kalamazoo, remaining nearly twenty years. In April, 1871, he removed to Ann Arbor, remaining nineteen years. Later he accepted a chair of Biblical Instruction in Kalamazoo College. Thus his entire ministry of fifty-three years was spent in Michigan, forty-one years in the pastoral care of three churches. In an eminent degree the State was his parish, and its educational and mission interests found in him a wise counsellor and eloquent advocate. Not only for a period of years was he associate editor, but for over twenty-five years the columns of the *Herald* were enriched by his ripeness of thought and timely suggestion.

One can pronounce eulogy, but the most impressive summary was given by Dr. Haskell himself, in his farewell discourse in Ann Arbor. He gave as first reason for retiring, that he had just crossed the Bible terminus of life, and entered the days when physical strength is pictured as "labor and sorrow." Said he:

"I am not one of those who complain because ministers thought aged are not better appreciated. There are reasons peculiar to the minister's office which must necessarily retire him from the settled pastorate earlier than men in the other professions. The physician and the lawyer, who have been reasonably successful, will have enough who prefer their services to keep them in good business to the latest of their years of endurance, and it is none of the business of others who do not choose to employ them. But a minister must be the chosen and supported leader of a whole parish. The changes in the society and the advance of new generations being to forward those who are entitled not to silence the older, but to join voices with them, and when, in answer to prayer, a change in leadership is indicated in order to inspire the whole body, the indication is to be accepted.

"In respect to myself, never a sick bed is my remarkable record of health, neither of the churches has ever paid for a day's supply in my place. If payment were needed, I have made it, but more often exchange of labors in pulpit or press has sufficed in my absence. I have felt that my whole time was due to the church in absences as well as at home. In

the whole record of my work are 950 baptisms, and I have led 800 funeral processions to the grave. And now I have thankfully to say that were I placed again with fair prospects before me, as a man of the world, equal to those of others then at my side, who have attained wealth and civil honors, and had I again to choose my lot in life, it would be that of a Baptist pastor, and if the Master pleased, it should be in Michigan and in Detroit, Kalamazoo and Ann Arbor. 'The Lord bless you keep you! The Lord make His face to shine upon you and be gracious unto you! The Lord lift up His countenance upon you and give you peace.' "

Having passed the four-score and one years of life, he realized the end was near and arranged many details of the funeral service, the marked characteristic being simplicity.

He rests in Mountain Home Cemetery beside the wife of his early choice, his old friend Dr. Olney, and many others with whom he had been closely associated in Christian endeavor.

The Christian's Knowledge of the Hereafter

(FROM AN ARTICLE BY DR. HASKELL IN THE "CHRISTIAN HERALD")

Intuitions in men are what instincts are in the inferior animals; and does not science accept as true what instinct teaches? Man's consciousness of need of preparation for the hereafter is proof that it is coming. As proof that winter is coming, the squirrel hoards its supply of nuts. The birds fly to the southland when cold approaches. . . . Beginnings argue a completion. Beginnings of knowledge point to perfected knowledge. There are wrongs in this world unadjusted, from which we argue to a moral conviction that a higher judicature receives their appeal and metes out perfect justice. The law of the world is change, not extinction. Death is dissolution, not annihilation; what seems death is transition. The spiritual part in man is often seen to hold its powers in full, sometimes with brighter effulgence, as the physical part fails and dies. Reason infers that the spiritual part is not dying, but freeing itself to soar away. The martyr Stephen, in full possession of his quickened powers, looking wistfully toward heaven, said: "I see heaven opened and the Son of man standing on the right hand of God." And exultingly cried, "Lord Jesus, receive my spirit." Dr. Doddridge when dying exclaimed, "I cannot express to you what

a morning I have had, such delightful and transporting views of the heavenly world."

Spurgeon said: "Death-beds are illuminated books. I have heard humble men and women in their departing hours utter strange words aglow with supernal glory. These they had heard from no human lips, they must have heard them while sitting in the suburbs of the New Jerusalem." Said James G. Blaine in his eulogy of President Garfield: "They drew him to the east window of the dying chamber, that he might look once more upon the great ocean that he loved. He saw the silent stars, the white sails as they rose and fell on the distant billows, he heard the break of the great waves along the coast. Let us believe he saw their mystic significance: the sound of waves upon the other shore, and felt upon his wasted brow the breath of the eternal morning."

You were made to have immortal hope, to leave the home-journeying tent-life, as the worn-out shelter dissolves, and enter with beaming eyes the building of God, the "house not made with hands, eternal in the heaven."

BUILT UP IN LOVE. In closing the jubilee discourse at the semi-centennial of the Michigan Baptist Convention, October 19, 1886, Dr. Haskell said: "Permit me to have my testimony recorded that our body has thus far 'built itself up in love.' At times our history had to make its way through excited personal differences: as to slavery; Bible work; secret societies; civil war and local difficulties in churches. We have been through trying times—but thank God we did not break hands with our brethren of Christian character. We have lived with our brethren in Christian respect of their rights of opinion and conscientious action, and in Christian love of their persons and memories. I know no other State in which our denomination has the happy retrospect so complete, and the present homogeneous unity of the ministers, churches and enterprises so perfect. May the witness who shall write the testimony on the Centennial Ebenezer have a service as pleasant and thankful as is ours to-day, and may our beloved State be the happy home and workfield of myriads whose one Lord shall be Jesus only, and whose one law shall be the Bible only. With this as our prayer and hope we pass forward the retrospection glass to you our brothers of 1924, one hundred years from the settlement of the first Baptist minister in Michigan."

Heman Lincoln Wayland, D.D.

H. L. Wayland, son of Francis Wayland, D.D., LL.D., graduated at Brown, 1849; Newton Theological Institution, 1850; was seven years pastor of Main Street Baptist Church, Worcester, Massachusetts, chaplain of the Seventh Connecticut Volunteers 1861-64.

In 1865, he accepted a call to the chair of Rhetoric and Logic in Kalamazoo College. While in Kalamazoo he co-operated with L. H. Trowbridge in founding the *Torchlight* as an aid to the work of Christian education.

For a brief period he served as President of Franklin College, Indiana, but in 1873 became editor of the *National Baptist*, which position he filled for over twenty years, and later upon consolidation of that paper with the New York *Examiner* remained on the staff as Philadelphia editor and literary contributor until his death. He has been fitly described as "scholar, philanthropist, reformer, humorist."

Words of A. L. Vail, D.D.: Professor Wayland was a teacher in the College and incidentally in the Theological Seminary. His bubbling wit and humor, afterward widely distinguishing him, manifested itself most forcibly in class. Once I had delivered a "piece" at an exhibition and doubtless with excessive physical emphasis. As we were going out, the Professor fell in with me, and after congratulation with equal sincerity added: "I am reminded of the remark of the Apostle, that 'bodily exercise profiteth nothing.'"

Dr. Wayland's Expression of Views

Once in a century, perhaps, a patriot is called to the duty of protecting his country against the invasion of an armed foe. But every year, every day, he is called to defend his country against itself, to deliver it from the calamity of wrongdoing, from inflicting injustice, from being enslaved by the vices and the temptations begotten of its own success and prosperity.

We are to love our country and to love it as we do not any other country; and this is not selfish. We are so made up that we must limit the field in order to see most clearly and feel most intensely. Loving our country we are to seek its best good. This best good does not lie in extended dominion, in boundless wealth and victorious arms.

A saint! The man with convictions who has been dead a hundred years—canonized now, cannonaded then.

James M. Stifler, D.D.

For many years Dr. Stifler was editor of the Sunday-school department of the *Christian Herald*. He passed away without warning in Boston, December, 1902. He was there to give a course of lectures before the Gordon Training School and had delivered his first lecture, closing with the words: "What is the gospel? Truth. Yes, truth, but all truth is not gospel. This is the gospel: man a lost sinner and Jesus his only Saviour. This preach and you will be blest of God." These were his last words in public address.

He was sixty-two years of age, graduated at Shurtleff College, 1866; theological department, 1869; served as pastor at Hamilton, New York, and New Haven, Connecticut; and for twenty-one years was professor in Crozer Theological Seminary, Upland, Pennsylvania.

Maggie McLauchlan Kilmer

Maggie MacLauchlan, of Scotch parentage, came to Michigan with her parents when a child. Upon the death of her mother, she was for many years a member of the writer's family. Converted in her youth, she united with the Baptist church in Sturgis in the early fifties. Gifted as a writer, her contributions to the *Christian Herald* were frequent during her entire lifetime. A volume of her poems was in the Woman's Department of the Columbian Exposition.

Her later years were spent in Kansas, where she was widely known in Christian and educational circles. She was Superintendent of Schools for Chautauqua County, and the finest building in its class at Sedan is named in her honor, "The Maggie Kilmer School." She went "beyond" in January, 1903. Just a year before she wrote to the *Herald*:

Thoughts for the New Year

What has the old year given
Of manly power and might,
How aided us, when we have striven
For honor, truth and right?

BAPTISTS IN MICHIGAN

Stand we for these, this closing day,
More firmly and more strong,
Or weakly walk the downward way
And hold a truce with wrong?

Yet courage, not despair!
The past is past, and here
Another page, clean, pure and fair,
Another opening year.
With nobler aim and courage high,
By truth and virtue led,
The passing year may bring us near
The path where angels tread.

"In the Beginning, God!"

"In the beginning!" How we strive to find
Within our own imaginings the cause
Of life, creation; origin of matter, mind;
All the deep mysteries of Nature's laws,
From the beginning.

Nothing but God; impenetrable night
And universal silence, not the simplest trace
Of aught material; no gleam of light,
Nor faintest movement; endless void of space—
"In the beginning, God."

Here and Now

Friends and neighbors, mothers, sisters, wives,
Too much of noble toil our effort claims,
Too full of God-sent privilege our lives,
To spend in frivolous and trifling aims.
No need to pause, to question, when or how,
Our work is near us, and the time is now.

CHAPTER V

STATE MISSIONS

ALL DISSEMINATION OF THE GOSPEL IS STATE MISSION WORK, AND ALL STATE MISSION WORK IS UNIVERSAL DISSEMINATION OF THE GOSPEL. CONSECRATED MEN AND WOMEN GROWING UP AMONG US OR RETURNING FROM THEIR DISTANT FIELDS FERTILIZE AND NEVER EXHAUST THE SOIL THAT YIELDS THEM.—S. HASKELL, D.D.

I

The Pre-Convention Period*

THIS period covers the time from the first appearance of Baptist activity to the organization of the Baptist Convention of the State of Michigan in 1836.

The first mentioned Baptists among the early settlers were Orison Allen and wife, 1818. Their pioneer cabin was built upon a plot of ground now described as the southeast corner of Saginaw and Huron Streets, Pontiac. Upon this site was subsequently built the frame meeting house in which the first church organized in the Territory worshiped.

Missionary work was first carried on under the patronage of the Triennial Convention, the original Foreign Mission agency of the denomination. Their missionary, Rev. Isaac McCoy, entered the Territory from Indiana in 1822, and established a mission with the Potawatomie Indians on the St. Joseph River, near the site of the present city of Niles. In 1826, the Triennial Convention sent Rev. Leonard Slater and wife and Miss Purchase to open a mission at Thomas among the Ottawa Indians on Grand River. A church of twenty-four members was gathered. There were two schools, with thirty-six pupils and a flourishing temperance society.

Another mission was established among the Ojibway In-

*Copious extracts from a comprehensive history prepared by Rev. C. E. Conley.

dians at Sault Ste. Marie in 1828. The missionaries were Rev. Abel Bingham and his wife, James D. Cameron, licentiate, and Miss Hannah Hill, teacher. In 1833 this church, including soldiers, reported fifty members. Mr. Bingham labored faithfully for twenty-five years.

In these days of differentiated activity, conventions confine their efforts to their own States, consequently we are not a little surprised to find that nearly contemporaneous with the operations of the Triennial Convention among the Indians, in this Territory, the New York State Convention extended its hand of help into this then distant wilderness. Rev. Elon Galusha, representing this Convention, came as an itinerant missionary to Pontiac in 1822 and led in the organization of the church. The first pastor of this church was a missionary of the New York State Convention. Mr. Comstock organized the church at Troy in 1825, and also the church at Farmington in 1826. In 1827 we find still another missionary of this noble Convention in the person of Rev. Henry Davis, pastor of the newly organized First Baptist Church, Detroit.

The effort of the New York Convention to carry the gospel beyond the borders of its own State indicates that the need of a general missionary agency for the whole country was already realized. This need found expression in the organization of the American Baptist Home Mission Society in 1832, and at once missionaries of this Society were sent to Michigan. During the four remaining years of the pre-convention period this society was represented by eleven missionaries in Michigan.

Aristarchus Wiley was Stony Creek's first ordained minister. John Buttolph settled in Troy in 1826, the second pastor in the Territory. John Booth came from New Jersey in 1829, settling with the church in Troy. During his pastorate, this church became the largest in the Territory. Moses Clark, a member of the Farmington Church, organized a church between Ypsilanti and Ann Arbor. It was later removed to Ann Arbor, and is now the flourishing church of the University City. The Lambs, a family of "elders," father and three sons, occupy a large place in the records of those early days.

Eben Carpenter came from Livingston County, New York, in 1831, settling near Dexter. Later he held a long pastorate at Plymouth. John S. Twiss was pastor at Ann

Arbor in 1833. The early history of Washtenaw Association was largely shaped by his influence and labors.

Adam Miller settled near Edwardsburg in 1830 and led in the organization of several churches. John M. Coe, who came to Michigan the same year, was present and addressed the fiftieth anniversary of the State Convention in 1886.

Henry Tripp came into the Territory in 1831. He wrought in Lenawee County during the last thirty-two years of his life. In 1832 the ministerial force of the Territory was augmented by the arrival of B. Clay, L. Farnsworth and C. H. Swain. They seem not to have been beneficiaries of any missionary organization.

In 1834, W. L. Judd, J. Carpenter, B. B. Brigham and H. Noyce were among the arrivals. In 1835 came George Walker and A. Morrell.

The log meeting house of the Troy church was about one hundred and eighty rods north of the centre of the township. To this church, in 1831, the first appeal for missions in the Territory was made.

Rev. Jacob Price spent his ministerial life in Southwestern Michigan. So revered was he in Cass County that citizens erected a fine monument to his memory.

II

The State Convention

The State Convention was organized in the meeting house of the First Baptist Church, Detroit, August 31, 1836. Twenty-six of the fifty-four churches in the Territory were represented by fifty-five delegates, among the number the pioneer Baptist, Orison Allen.

Two principles embodied in the constitution adopted are here noted. The first is found in the fourth, seventeenth and eighteenth articles, viz.:

Art. IV. The Convention shall consist of those only who subscribe to this constitution, and pay one dollar annually to its funds.

Art. XVII. Any member paying ten dollars at any one time shall be considered a member of the Convention for life.

In Art. XVIII. it was further provided that "any number of persons associated for purposes corresponding to those of this body may become auxiliary to the Convention and may represent themselves by their delegates, and all members of such societies who pay one dollar to the funds shall be considered as members of this Convention."

It is to be noted that in these articles the churches, as such, are not recognized; that practically prerequisite to membership on the part of any person in the Convention was the payment of one dollar.

This was a part of the organic law for over fifty years. At the request of the Convention, the Legislature in the session of 1887 so amended the "Act of Incorporation" as to prevent thereafter the securing of membership in the Convention by the payment of money. By this act the Convention became a delegated body—the delegates to be elected by churches and Associations.

The second principle embodied in the Constitution, to be here noticed, is the one determining the scope of the activities of the Convention, and is found in the second article:

Art. II. The design of this Convention shall be to carry out the commission of Christ, in giving the gospel to every creature—by multiplying and circulating copies of the Holy Scriptures; aiding Home and Foreign Missions; encouraging Sabbath-school instruction; promoting the circulation of religious tracts and the cause of education, especially that of the rising ministry.

From this it is seen that the fathers planned that the activities of the Convention should be as comprehensive as the commission of their ascended Lord.

In the report of the Board for 1843, in alluding to the many objects for which the Convention cared is the following statement: "For the promotion of these we have but one organization. In this we differ from every Baptist Convention in the Union. With them each specific object has its separate organization. Ours we believe to be preferable, inasmuch as it concentrates all action into one."

Domestic Missions

The Domestic Missionary Society was organized in 1831. No records of its proceedings are extant, but upon the organization of the Convention one department of its work

was for the enlargement of the denomination in the State. This department was called Domestic Missions.

The presentation and advocacy of the various great missionary enterprises of the denomination by their respective secretaries is a settled usage with the present generation of Baptists, but this was not the plan of the Convention at the outset. It stood for world-wide effort, and undertook to promote offerings for all missionary endeavor. Contributions were paid into the Convention treasury, and the treasurer remitted funds to such other treasuries as the donors designated. The question of a representative (his official title was "agent" until 1866) was among the first to be discussed. Rev. John Booth, "exploring agent" for the American Baptist Home Mission Society, was requested at the time of the organization of the Convention to represent its work as well. This he did for one year and \$200 was received for Domestic Missions. The report of the Board for that year states that he also secured subscriptions for life memberships in the American and Foreign Bible Society, aggregating \$1,806. An offering was taken at this meeting of the Convention for Foreign Missions, amounting to \$55.05, a note for \$25, and a string of gold beads. No offering was taken for Domestic Missions. At the next Convention (1838) the treasurer reports nothing received during the year for Domestic Missions. At this session a collection of \$152 for Foreign Missions was taken, and another of \$22 for Domestic Missions. These figures are interesting in that they clearly indicate the attention of the Convention at first was directed to mission work beyond the borders of the State.

In 1839, the proposition to employ an agent to represent the various enterprises of the Convention before the churches was not approved. Instead it was decided to appoint brethren (generally pastors) to do this work gratuitously.

That this substitute for an agent did not succeed was made clear in the report of the Board the next year, 1840.

Rev. Marvin Allen and Other Workers

In studying the records of that early period, one of the men to attract attention is Rev. Marvin Allen. He stands out in bold relief, a fascinating character. He was born in Fabius, New York, November 1, 1800. He died in Detroit, June, 1861. He was reared on a farm, converted in

his seventeenth year, and soon experienced a call to the ministry. He began at once preparation for his life work, entered the Institution at Hamilton (now Colgate University), and graduated in the second class that left that institution. He came to Michigan in 1837. The records of the State Convention for 1838-60 show that much of the efficiency and aggressiveness characterizing the body during that period was due to him.

His first settlement in the State was as pastor of the Baptist church in Adrian, where he remained for nearly six years. He attended the Michigan Baptist State Convention in 1838 as a delegate from the New York Baptist Convention. He was elected Recording Secretary. From this time until his death, his name is among the most conspicuous in the records. He was Secretary in 1838-39, Treasurer 1848-49, and President in 1854. When not an officer, he served as chairman or member of some important executive committee, and his reports indicate wide vision, a grasp of the situation, and an aggressive spirit. Directly after the Convention of 1840, he was appointed Agent of the Convention Board. An arrangement was made with the Home Mission Society by which his salary for the first year was paid from the treasury of that body.

While Mr. Allen was to advocate all the enterprises for which the Convention stood, he appears to have given his principal attention to Domestic Missions. When the State Convention undertook this work in 1836, its appointments were evidently made without reference to the appointments made in the State by the Home Mission Society. The first indication of an attempt at coöperation appears directly after Mr. Allen assumed the duties of Agent. The Home Mission Society was to pay the Agent's salary for one year; all moneys raised in the State for Domestic Missions were to be appropriated to missionaries in the State direct from the Convention treasury, except \$200, which was to be used to pay missionaries already appointed by the Home Mission Society. Furthermore, the Home Mission Society was to continue to appoint and maintain missionaries in the State, provided always these missionaries were appointed upon the recommendation or through the concurrence of the Convention Board. With the appointment of Mr. Allen as Agent and with the coöperation of the Home Mission Society, the work took on vigorous life. The next report of the Board, 1841, says:

"Never before have we been able to close the year so favorably to the increased operations of the Board for a new year. The denomination is rapidly growing in moral strength and firmness; in the erection of permanent houses of worship, in an increased acquaintance and confidence in each other." The receipts increased from \$328.08 in 1840 to \$1,508.53 in 1841.

The next year, 1842, the two organizations reported thirty-three missionaries against sixteen the previous year. Of these twenty-four were appointed and maintained by the State Convention. The wisdom and enterprise of Agent Allen is seen in the fact that ten of these twenty-four were field workers, a kind of mission work never before attempted in the State.

The next year, 1843, Mr. Allen gave much attention to securing subscriptions to the *Christian Herald*, as this paper was then owned and managed by the Convention. In his report he says:

"I am convinced that without an agent in the field, these interests will languish, lost as they will be amidst the numerous interests engrossing the attention of the churches."

Mr. Allen retired from the work in 1844, after a service of three and a half years of such excellence as to make those years conspicuous in all the thirty years of Domestic Missions. During this year thirty missionaries were reported, twenty-one of whom were maintained by the Convention and five of them were field workers.

From the retirement of Mr. Allen from the work of Agent in the spring of 1844 to the fall of 1847, Domestic Missions sailed through heavy and opposing seas. There is a romance about mission work in foreign lands and in remote regions in our own land. Churches and individuals contribute toward their support from sentiment or principle and seldom inquire how and where funds are expended, much less do they attempt to direct the administration of the work. But with mission work in the State it is quite different. Contributors know something of the Board of administration, of the missionaries and of the fields, and they too often conclude that the fields with which they are acquainted are the most needy and most deserving of aid.

During 1845, Rev. Emory Curtis served the Convention as Agent. It was a year of insuperable difficulties for him, and at its close he returned to his pastorate at Redford.

The following year, 1846, Mr. Allen returned to the work of Agent, but Foreign Missions absorbed attention, receiving \$1,514.44 against \$289.94 contributed for Domestic Missions. The number of domestic missionaries had decreased each year since Mr. Allen retired from the agency, and in 1847 but five were under appointment by the Convention.

Conspicuous among the workers during the period of Domestic Missions was Rev. John Booth. He was born in Chatham, England in 1796. At four years of age his parents brought him to Philadelphia, where he improved superior facilities for education. In early manhood he was converted and was ordained to the Baptist ministry at Lambertville, New Jersey, in 1825. He came to Michigan in 1829, and died in Fenton in 1869, having labored in the Michigan ministry forty years.

At the time of the organization of the State Convention in 1836, he was serving the Home Mission Society as Exploring Agent, and at the request of the Convention took the oversight of its work for one year.

When the Convention turned the work of Domestic Missions over to the Home Mission Society in 1847, Mr. Booth was again called to serve as Exploring Agent. He wrought from June, 1847, to December, 1850. During the administration of the work by the Home Mission Society through him the money contributed in the State for the work went to New York. The number of missionaries was larger than at any other time since the days of Marvin Allen.

Relation to the Home Mission Society

But under this arrangement the Convention was not consulted with reference to the appointment of missionaries, and had no official way of knowing about their work. It was found necessary at the session of 1848 to request the Home Mission Society to instruct its missionaries to report to the Agent of the Convention. The Convention reminded the churches at this session that the hope of Foreign Missions was in the development of the home field, and they were requested to divide their offerings between Foreign and Home Missions.

Another and a new difficulty confronted the work. The churches, learning that the Home Mission Society had assumed the responsibility for the work in the State, concluded

that they might be excused from contributing to it, hence the receipts of the Society from the State were much less than the appropriations made to it.

The Home Mission Society is the advance guard in new territory. Necessarily it gives its strength to planting and maintaining churches in the promising centres in new States and Territories, and in planting missions among foreign populations. In consequence of this policy dissatisfaction appeared in the records of the Convention of 1850, in this statement:

"This policy cuts off from aid the scores of feeble churches that have been planted in the smaller villages and settlements of our State. These churches, which it seems to be the first duty of the Convention to foster, have since 1847, when the work was given over to the Home Mission Society, been languishing; nearly all of them are deprived for a part of the time, and many of them all the time, of the ordinances of the gospel. Some of them have already become extinct and others seem on the verge of extinction."

The report continues: "Your Board early in the year proposed a plan to secure to each Association one or more itinerant missionaries, whose labors should be devoted entirely to the feeble churches within the bounds of the Association; and it was thought that so much of their support could be obtained on the field, that the Board of the Home Mission Society would make up the deficit. But from the urgency of other claims, the Board in New York have never concurred in this plan, and therefore your Board have been unable to carry it into operation. We feel that something must be done and that speedily to aid these feeble churches of our State."

The report upon the subject ends with the question: "Shall we sever our present connection with the Home Mission Society and resume the care and control of our Domestic Missions?"

The Convention replied to this serious question of the Board with the following resolution:

Resolved, That the subject of our relations with the American Baptist Home Mission Society . . . be referred to the new Board with instructions to correspond with the Home Mission Society, as to what arrangements can be made with that Society to supply more fully the entire wants of the churches in the State."

✓ Rev. T. Z. R. Jones was appointed Agent of the Convention in October, 1847, just as the work of Domestic Missions was surrendered into the hands of the Home Mission Society. His attention was given for the first four years to the promotion of the interests of the Theological Seminary at Kalamazoo and of Foreign Missions. From this distance, it seems remarkable that affairs should so shape themselves as to lead the Convention to put the advocacy and management of its legitimate work out of its hands and in its place undertake the special advocacy of Foreign Missions. As is learned from the Report of the Board to the Convention in 1851, the result of their correspondence with the Home Mission Society was the resumption of Domestic Missions by the Convention.

A State Policy Outlined

This fact brought the advocacy of this work within the duties of Agent Jones, and "the Board marked out for themselves this general policy: To expend the funds contributed to the Domestic Mission Department, in aiding the smaller churches and feeble beginnings in the newer portions of the State."

In order to assure against drifting from this policy the Associations were led to appoint standing committees on Domestic Missions who should take upon themselves, as far as possible, the task of pointing out the destitution within the boundaries of their respective Associations, and through whom applications for aid should generally come. That the denomination had been educated away from its special obligation to care for its own mission work is indicated by the fact that at the Convention of the next year, 1852, the Board found it necessary to argue long and well to convince them that this work was specially committed to them, and that even the work of the Home Mission Society was to be subordinate to Domestic Missions. During this year Agent Jones gave his entire time to Ministerial Education and Domestic Missions—purely State work.

All through the records of these years, abundant evidence is found of the opposition of the denomination to paid agencies. In 1847 the Board of the Convention found it necessary to explain the value of such work, and to record a vigorous defense in its behalf. The Board said:

"The wisdom and ingenuity of our best men have often been taxed to devise some means of developing the resources of benevolence, which would allow of dispensing with special agents. All efforts of this kind have proved fruitless. Even in the older States, where our churches are most wealthy and best supplied; where the labors of experienced and faithful pastors do most to obviate the necessity of other help, the conviction still remains deep and firm, that the services of agents are still indispensable. Can the necessity be less in a comparatively new State, where so many churches are destitute or but partially supplied, where in our best churches, habits of benevolence have hardly been reduced to a system, and where all that pertains to the character and enterprise of our denomination wants the maturity of age? Indeed were there no pecuniary resources to be developed, still the labors of our agents would be of inestimable value—of even more value than the collection of funds. Wherever they go among the destitute, the gospel is preached; correct instruction with regard to the Christian's relation and duties to the cause of Christ is imparted; the sad are made cheerful and the feeble are encouraged and strengthened; and all the ordinary blessings resulting from faithful evangelical labor soon follow."

The necessity of such a defense for employing agents suggests the difficulties confronting Agent Jones when he undertook the work. In view of these things an extract from Mr. Jones' report to the Board in 1851 is interesting. He said:

"There exist in our State, in name, 175 churches of our denomination with a membership of over 10,000. Connected with these churches are about 158 ministers; of these there are about 100 pastors, ten agents and teachers, nine or ten who have retired from pastoral labor on account of age or ill-health, fourteen licentiates, and twenty-five ———. Of these, forty-five devote their whole time to the ministry and are supported by the churches; quite a number, fifteen, twenty, perhaps more, are actively engaged, and receive half of their support from the churches. Of the 158, only 133 are accounted for. Where are the "twenty-five ———?" every one of whom is in the vigor and maturity of life, capable of doing active business? And yet to supply the destitute churches and destitute villages where churches of our denomination might be organized, at least thirty active intelligent ministers might be occupied. Where shall they be obtained?"

In such a situation in 1851, it is interesting to note that while the total offerings of the denomination in the State for the year for Foreign Missions were \$1,268.32, the total offerings for Domestic Missions were \$69.71! Surely Agent Jones confronted an appalling condition. Yet undaunted he laid plans for the next year, 1852. Opposition to agents was vigorous. It was claimed that pastors should and could collect funds for Domestic Missions. It was a part of his plan to avoid pastors and churches holding such views, and at the end of that year the treasury showed greatly increased receipts: \$829.36 for Domestic Missions. Shortly after this session of the Convention Mr. Jones retired from the Agency.

During the last thirteen years, 1853-66, of the period of Domestic Missions, the unaggressive majority was in the ascendency. The aggregate offering for Foreign Missions was considerably above the aggregate offering for Domestic Missions. The Convention resumed the management of the work of Domestic Missions in 1850 to give more attention and aid to the weaker churches in the smaller villages and rural communities.

The national societies were represented in the State by paid agents. They were able and zealous men. The result was that the attention of missionary interest in the denomination was diverted from Michigan to outside fields. This fact had become so menacing to Domestic Missions that the Convention in 1854 seriously debated the question of the proper attitude of that body toward these representatives. It was decided that, while they would be welcomed to the churches of the State, they must understand that the cause of Christian education and Domestic Missions must not be ignored by them or by the churches.

Idea of State Superintendent Introduced

In 1858, Rev. Marvin Allen called for the appointment of an Agent. The next year, 1859, 163 out of the 217 churches made no offerings for Domestic Missions. Again the voice of Marvin Allen was heard. He asserted that the trouble was not so much with the churches as with the lack of leadership. He called for an Exploring Agent to have general supervision of the work. Here is the suggestion of the office of Superintendent of Missions, which developed

later, and which is now recognized and accepted. During these thirteen years, the total agency service was less than two years. During some of this time, missionaries were obliged to sell their orders upon the treasury at a discount in order to provide pressing necessities. In 1858 also, the Board was authorized to borrow money with which to pay missionaries their appropriations. This became the usage of the Board in the early eighties, and has continued to be the custom.

The report of the Board in 1865 was more hopeful, there was occasion for thanksgiving for a larger number of baptisms, and an encouraging measure of success in the erection and completion of church edifices, yet their efforts were not commensurate with needs. The report suggests the desirability of attempting an arrangement by which the Convention secure help from the Home Mission Society for the support of a "Financial and Exploring Missionary Agent." The Convention approved the suggestion. This effort was successful, and the period of Domestic Missions came to a close.

The period began with 52 churches and a total membership of 2,000. During the thirty years of this period, 1836-66, the number of churches grew to 239; the total membership increased from 2,000 to 15,378.

Observations

It does not appear that during the period of Domestic Missions, the members of the Board received their expenses in attending Board meetings. Upon the contrary there are numerous accounts of their giving collections for the treasury at meetings of the Board.

The first Associational Tables are found in the annual of 1841. In these tables and in all subsequent tables until 1847, pastors appear under the title of "bishops."

For many years Domestic missionaries were requested to secure temperance pledges as a stated part of their duty.

In 1840, the Miami Association in Ohio became auxiliary to the Convention. In 1846, the Northeast Indiana Association also entered into auxiliary relations with the Convention. In this way these Associations shared in the beneficence of the Convention treasury. We were thus paying our indebtedness to the New York State Convention for its timely aid to our work in an earlier day.

The Lord's Supper was observed by the State Convention in its annual session at Kalamazoo in 1846.

While the Convention resumed the work of Domestic Missions in order to foster the feeble churches in rural districts, it is to be remembered that this action of the Convention did not lessen sympathy with the American Baptist Home Mission Society. A readiness to aid each other has always existed. At every meeting of the Convention since its organization, the work of the Home Mission Society has had a sympathetic hearing, and there has not been a year since the organization of the Home Mission Society in 1832 when that Society has not had missionaries in Michigan.

The record of the appointment of Rev. Emory Curtis as Agent of the Convention, in 1865, at a salary of \$800 per annum, is the first record of amount of salary paid to an Agent.

In 1842, the Convention recommended the adoption by the churches of the Declaration of Faith prepared by a committee of the New Hampshire Baptist Convention.

III

Renewed Coöperation of the Home Mission Society

It is stated in the records that the initiative toward this renewed coöperation was taken by the Home Mission Society. At the meeting of the Convention in 1865, an agent of the Society appeared, suggesting that the Home Mission Society would undertake the work in Michigan if a basis of coöperation mutually agreeable could be reached. The correspondence thus started resulted in a satisfactory arrangement, by the terms of which the Home Mission Society agreed to expend in Michigan all the money contributed for State and Home Missions, "and as much more as the state of its funds and the demand of other fields would justify." As is learned from other records, all moneys contributed for these purposes were sent to the treasury of the Home Mission Society in New York. Upon the other hand, the Board of the Convention retained the right to designate missionaries and to fix their appropriations.

Rev. A. E. Mather, D.D.

Among the names frequently occurring in the records of the Convention during the later years of Domestic Missions is that of Rev. A. E. Mather. He was a Canadian by birth, 1823, and in 1836 arrived with his parents in Michigan. Converted in 1841, he at once united with the First Baptist Church in Detroit. Later he served as deacon in the Tabernacle Baptist Church and was superintendent of the Sunday-school. His Christian zeal and activity impressed brethren that his life work should be in the ministry. Not having had advantages of higher education, he hesitated. But at length yielding to the judgment of his brethren which corroborated the call, he abandoned his plans for a business career and dedicated himself to the ministry of the Word.

He was ordained in 1851 at Mt. Clemens. From this date until 1866 his work was that of a pastor, serving at Mt. Clemens, the Tabernacle Baptist Church, Detroit; Romeo and Pontiac. He was in Pontiac nine years, one year he was with the 22d Michigan Infantry in the field, as its chaplain. In 1866 he entered the service of the American Baptist Home Mission Society, continuing for nearly ten years. For eight and a half years of this service, he represented the Society as Superintendent of Missions in Michigan.

In 1876, he returned to the pastorate. His work at Caro and Portland was characterized by the erection of a substantial and commodious meeting house in each town. In 1888, he was called from his pastorate in Battle Creek to establish the newly organized Ministers' Aid Society for Michigan, Ohio, Wisconsin, Illinois and Indiana. This was a most difficult task, for it was the opening of a new channel of beneficence urgently calling for supplies from the churches. He succeeded conspicuously. His business sagacity, industry, power in appeal and intense sympathy for the worn, needy and aged minister enabled him to unite Baptists in the five States and rally them to this cause so long neglected. His service in this direction terminated only with his death, which occurred August 27, 1899. He was a consecrated man. The Lordship of Christ was his constant theme, and Christ's constraining love was his abiding inspiration.

Prosecution of mission work in the State by the Home Mission Society on the new basis introduced radical changes. Its management was in the hands of the Board of the Home

Mission Society through its active and efficient Superintendent, but the work was so largely performed by the Superintendent of Missions that the executive Board of State and Home Missions was dropped in 1870.

The salary of the Superintendent was \$1,500. His first task was to liquidate an indebtedness of \$1,800 resting upon the Convention for Domestic Mission Work. This was accomplished during the first eighteen weeks of his service, besides providing for all current appropriations to the end of the Convention year, 1866. The contributions to Home Missions in the State in 1867 were \$5,000, nearly three times as great as the contributions to Domestic Missions in 1865.

Church Edifice Fund

The first allusion to a Church Edifice Fund is found in the records of the Convention of 1860. A collection of \$70.70 was taken for the benefit of the building fund of the Port Huron Church and was credited to the account of the Church Edifice Fund of the Home Mission Society. The next record of a movement in this direction is found in the proceedings of the Convention in 1871. A committee consisting of H. L. Morehouse, E. J. Fish and L. M. Woodruff presented the following plan and policy, which were adopted:

I. That at least \$20,000 be raised within the next five years for church edifice purposes, and that at least one-fourth of that sum be raised during the coming year.

II. That all money raised on this plan be paid into the Church Edifice Fund of the American Baptist Home Mission Society, to be loaned on the recommendation of the Board of this Convention to Baptist churches in this State for at least ten years, and longer if required, on the same terms on which money is loaned from said Church Edifice Fund, and when not so required, it may be used elsewhere, under the direction of the Board of the American Baptist Home Mission Society.

III. That there be appointed by this Convention at this meeting and annually hereafter, a Church Edifice Committee of five, including the Superintendent of Missions, which committee shall supervise the work of raising this money, and shall be specially charged with the duty of investigating the

applications for loans and recommending to the Board of this Convention the amount to be loaned on each application approved, and also the time for which said loan shall be granted, which shall in no case exceed the time fixed by the American Baptist Home Mission Society.

At the next Convention, 1872, the committee in charge reported that they had received \$2,585.78. In Dr. Mather's final report, 1874, this statement is found:

"A Church Edifice Fund has been raised which now amounts to \$3,075.07, which is loaned to the following churches: Big Rapids, \$500; Reed City, \$300; Imlay City, \$500; Alma, \$500; Traverse City, \$500; Spring Lake, \$300; on hand, \$475.07."

It is to be gratefully recorded that the Home Mission Society has steadily appropriated from its Church Edifice Fund to struggling interests in the State to the present time.

Rev. J. L. De Land

Among the workers in the denomination during the last thirty-five years, but few were more widely known and more useful than Rev. J. L. DeLand. He was born April, 1825, at Candor, New York. He died June 16, 1905, not of disease, but worn out by a life of strenuous labor in the name of his Lord. When but twenty-one years of age, he was Superintendent of Schools at Ann Arbor. He graduated in theology in Kalamazoo College, and was ordained at Sylvan, Washtenaw County, in 1861. For a few years during the late seventies he was Financial Secretary of Kalamazoo College. He served two commissions from the Home Mission Society in the Black Hills section of Dakota and Wyoming. After taking up his residence in Saginaw in 1865, he declined with one or two exceptions the many invitations from churches to become their pastor, holding himself ready to respond to the call of the denomination for service in places of special difficulty. He was both an inspiration and a benediction to those with whom he was associated. In the days of his strength he was a preacher of exceptional power. He had no greater joy than to gather again scattered memberships. In his private list of churches thus assisted he had written the names of sixty.

It was this man who was appointed to supervise Church

Edifice work, thus adding great efficiency to the vigorous administration of Dr. Mather. During the three years of his service in this capacity, principally along the shore of Saginaw Bay, seven churches were organized and a home for each was built and dedicated.

Another important movement is credited to the initiative of Dr. Mather while he was Superintendent of Missions: the organization of the Woman's Baptist Home Mission Society of Michigan. As early as 1871, the following suggestive paragraph is found in the report of the Board of Home Missions to the Convention:

"In some of the churches, Ladies' Home Mission Societies have been organized upon the same plan as the Auxiliary Societies of the Missionary Union, and we recommend that all churches which have not an efficient plan, which secures the coöperation of all their members in this work, form similar societies."

This suggestion attracted attention. Sentiment crystallized around it. In the *Christian Herald*, April 9, 1873, appeared a call signed by fifty women throughout the State.*

This invitation met with a ready response. A constitution was adopted and this new Society, the first of its kind, started on its earnest and helpful career, a living monument to Dr. Mather's foresight and wise leadership.

Coöperation Imperiled

The necessary policy of the Home Mission Society, as already indicated, differs from that of the State Convention. It prepares the way, occupying strategic centres in new and growing States. It is the province of the State Convention to carry on the work thus inaugurated to complete evangelization. Hence the rural district and enfeebled church are the special wards of the State Convention. The Board gives the following statistics in 1872: Total number of churches in the State, 293; of which 151 had less than 50 members; 76 over 50 and under 100 members, and 66 over 100 members. It is also stated that but 131 churches had pastors, while 48 were regularly supplied, and 114, or nearly 39 per cent. of the entire number of churches, were pastorless.

We learn from the report in 1873, that the Home Mission Society had expended during the years of coöperation from

*See chapter on Women's Baptist Home Mission Society of Michigan.

\$1,500 to \$2,000 a year more than it had received from the State. At this meeting of the Convention the following communication from the Home Mission Society was received:

BRETHREN: The Executive Board of the American Baptist Home Mission Society at a meeting held October 9, 1873, instructed me to assure you of their continued interest in our mutual labors for the destitute both in and out of the State, and to say, that owing to financial embarrassments, they found it difficult to meet appropriations already made. They have come where only your deeper sympathy and more efficient coöperation will enable them to prosecute successfully the hitherto prosperous work. They must have for the coming year one-fifth of the total receipts from the State for missionary work, the State Board to appropriate at most but four-fifths of the same in the State. This Board will unite with the State Board in any special or more extended labor to increase the receipts, as by such increase each will be benefited. Yours truly,

J. S. BACKUS.

The Board advised the Convention to accept this proposition from the Home Mission Society, but after extended consideration the Convention decided to reject it, and coöperation in this form came to an end.

A Baptist Banner

In 1871, Rev. H. L. Morehouse presented the Convention with a large and finely executed map of the State for the use of the Superintendent of Missions. It was a map of the Lower Peninsula only.

In 1875, at request of the Convention, Rev. Z. Grenell prepared a similar map of the Upper Peninsula. The two constituted a complete map of Michigan. Made upon excellent and enduring fabrics, they were large enough to be distinctly seen from the rear of the largest audience rooms. During the subsequent years, until 1903, this map appeared at Conventions, at Associational meetings, and at the churches visited by the representatives of the Board. With districts and fields indicated by blue lines and red stars, a ten or fifteen-minute address in explanation conveyed a comprehensive idea of the work. It became the Baptist Banner of the State, and under it a generation served. Worn and travel-stained, it was furled in 1903 and laid away.

IV

State Missions

Mission work in the State has been carried on under the name of State Missions since the meeting of the Convention in October, 1874, held with the mother church at Pontiac. This Convention was important and memorable. Coöperation with the Home Mission Society terminated but a few days before. Because of the illness of Dr. Mather, receipts for the work had fallen far below the receipts of previous years. Not only could the Convention depend no longer upon the treasury of the Home Mission Society to advance money for the payment of missionary salaries, but the Home Mission Society was calling for payment of money already advanced. The following extract from the report of 1875 indicates the situation:

"A State vast as an empire, full of enterprise, with resources various, and second in importance to those of no other equal territory in the Union, is filling rapidly. In twenty-five years the opportunity for preoccupying the ground and gaining an early foothold will have passed. If we neglect the pressing duty of cultivating this field, there is no other body to take it up, and in the end every missionary society will suffer through the scantiness of our resources and the smallness of our enterprise. It is right, therefore, to urge now the supreme importance of the State work.

"Above the six southern tiers of counties lies a Territory, just beginning to be peopled, 180 miles north and south by 160 miles on the average, east and west in the Lower Peninsula. Ten years will do much for this region, which is now dotted with settlements. Twenty-five years will settle the future status of the denomination within these bounds. The Upper Peninsula, rich in iron and copper, with eight or ten large flourishing towns, has one self-supporting Baptist church. In another where an interest has been commenced, and your Board contemplated occupation, the Woman's Board of Missions came to the rescue and is supporting Rev. J. B. Mann as its missionary. In the older portion of the State many churches once efficient have gone to decay. Short pastorates, want of enthusiasm and consecration, have left many of them almost hopeless.

"The report of the Convention a year ago gives the num-

ber of churches as 293. But of these only 19 have over 200 members. Fourteen report between 150 and 200; 32 between 100 and 150; 77 between 50 and 100; while 151 churches have less than 50 members each. Many of the larger churches by their growth are compelled to rise and build. Many of the smaller churches do well if they sustain their own work efficiently. Very many of them cannot do even this and will become extinct unless aided."

The opportunity of this situation was inspiring. Its difficulty would have been appalling to men of less courage and resolution. In their judgment, the Convention needed reorganization. Instead of the Convention Board's carrying on so many heavy enterprises through executive committees, as had been done hitherto, it was believed that there would be more freedom and efficiency in committing each great enterprise to a special Board, each Board to coöperate with the general Society of the denomination promoting the same enterprise. Accordingly, Sections 2 and 3 of "Duties and Powers of the Board" were amended to read as follows:

SECTION 2. The Board shall at its first meeting appoint Special Boards, consisting of not less than five nor more than nine members, as follows:

1. The Board of State Missions.
2. The Board of Christian and Ministerial Education.
3. The Board of Foreign Missions.
4. The Board of Bible Publication and Sunday-school work, with the supervision of the Book Fund.

SECTION 3. Each special Board, except when the Board as a whole is in session, shall have charge of the department of work, designated by its name, and shall have power to choose its own officers, fill its vacancies, appoint its missionaries or agents, and do whatever is necessary for the proper advancement of the interest it serves.

Each special Board shall report directly to the Convention at the annual meetings thereof, and recommend matured arrangements for the public presentation at each annual meeting of the cause it has in charge.

It was also decided at this meeting, 1874, that the order of presenting the various causes by their respective special Boards should be so fixed that in successive years each Board should come first, and the others follow in regular succession. By this revision, State Missions was managed by a small ex-

ecutive body, practically independent of the General Board of the Convention and of the Convention itself.

Plan of Work

The Convention then decided upon a plan of work as follows:

1. That the special Board on State Missions be instructed to divide the State into Missionary Districts, the number and boundaries of which they may fix and modify as occasion shall require.

2. That the same Board be instructed to appoint a suitable man to labor as General Missionary in each of these districts, whose main work will be to preach the gospel, assist the weak churches, plant new interests in destitute fields, stir up afresh the missionary activities of the whole district, and by all practicable methods promote the growth of the Kingdom of Christ.

3. That pastors and churches be earnestly entreated to so liberally contribute and forward money, without the expense of a collecting agency, that the Board shall be able to promptly pay these missionaries and extend such help to new and feeble churches in the support of pastors, as their necessities may require. In view of the pressing wants of the State, we earnestly request the churches to take quarterly collections, and forward them to the treasurer of the Convention, that the Board may be warranted in appointing missionaries at once.

4. That all associations, which now have, or may desire to have missionary labor performed within their bounds be requested to work through the Convention under this plan.

5. That the Special Board of State Missions be so constituted as to represent the several districts or sections of the State, and so limited in number that a special pressure of personal responsibility shall rest on each member.

6. That the official correspondence and other necessary work be conducted by the Secretary of the Convention, for which service he shall be paid such amount as the Board of State Missions or the Convention shall determine.

This plan of work was a wide departure from the method of work under the Home Mission Society. Then Dr. Mather was Superintendent of Missions in the largest sense of that

title. He selected fields, nominated the missionaries, supervised their work, suggested new policies and amendments to old ones, and besides this performed the duties of a financial agent. He was the man whom everybody saw, to whom everybody looked, and from whom all things were expected. But it does not appear that he did specific missionary work. He was the leader and administrator. Under the new plan leadership and administration were to be given to no one man. The work of supervision was to be performed by the members of the Board, each member, so far as might be, to have the supervision of a specific section of the State. When a church applied for an appropriation, it devolved upon one or more members of the Board to visit the field, and advise the full Board in the matter.

Under the Home Mission Society, practically all the funds, after the salary and expenses of the Superintendent were paid, were expended in appropriations to missionary pastors. Organized and comprehensive field work was not a prominent feature. But field work, district missionary work, was the prominent feature of the new plan. From the report of the Board in 1875, it is learned that the original plan was to divide the Lower Peninsula into four districts, with a district missionary for each.

The question of associational missionaries was met and settled. Formerly Associations had undertaken to support itinerant missionaries within their own borders. The success attending this effort awakened in Associations generally a desire for associational missionaries, and Associations applied for the appointment of such workers for their own fields. To accede to this demand meant the appointment of fifteen or sixteen salaried field workers—an impossible burden for the treasury.

The Board decided that the territory included within associational boundaries would make districts too small for most effective effort, and that creating districts without reference to associational boundaries would produce far better results. Thus the matter was settled, and so thoroughly that such a worker as an associational missionary was not known for about twenty years.

The Home Mission Society continued aid to four missionaries among the Germans. Appropriations to these workers were shared equally by the Society and the German Association, the latter selecting fields and naming missionaries. This

arrangement was continued for several years. The Lower Peninsula was divided into two districts, the north and south principal meridian constituting the line of division. Rev. Henry C. Beals was assigned to the Eastern District and began labor January 1, 1875. Rev. Butler Morley was assigned to the Western District and began labor in May of the same year. The salary of each was \$1,200 a year.

The First General Missionary

No man made a deeper impression upon his generation of Michigan Baptists than Rev. Henry C. Beals, who served as General Missionary for thirteen years. When he entered the work he was thirty-nine years of age. Physically, he was strong and active, mentally he was bright and alert. His experience in the things of God was deep and his life consecrated. His intense feeling and magnetic personality made him powerful in appeal. In his public addresses his audiences were swayed to extremes—from laughter to tears. Brimming with good humor, he delighted in repartee and anecdotes, which were always chaste. He had not been able to secure a college education. This fact was a frequent occasion of merriment with him. At a certain meeting of the State Convention calls were read for graduates of different colleges to meet after adjournment for social reunions. Mr. Beals promptly arose and called in a loud voice: "All brethren who, like myself, are graduates of the 'brush college' will kindly meet me in this corner of the room." The Convention broke into laughter. Mr. Beals was born in Fairfield, Vermont, August 29, 1835. The five years' interval between his conversion at Johnstown, Vermont, in 1852, and his ordination at Adams' Centre, New York, in 1857, were spent in self-sacrificing efforts to obtain as thorough an education as possible to fit him for the work of the ministry.

He came to Michigan in 1864. Until he entered the work of General Missionary, he served in the pastorate, sparing not himself. His many-sided work as General Missionary told upon his great strength. In July, 1887, he was stricken with paralysis. Although he rallied, he was never himself again. He entered into rest in Plymouth, January 8, 1888, aged fifty-two years. A committee from the Board, Brethren C. R. Henderson, C. E. Conley, P. P. Farnham and J. Donnelly, attended the funeral.

In the Report for 1875, the following statement is found:

"If the experience of another year shall prove that they (the churches) will not remember this work, without the appeal of a collecting agent, it will be necessary to put a man into the field for this purpose." Yet the financial response for the following year 1876 was so much below the needs, that General Missionary Morley dropped out of the work. In April, General Missionary Beals was called from his mission work to collect funds.

The next year, 1877, Mr. Beals spent about one-half the time in collecting. The reluctance and grief with which he gave up purely mission work for this purpose may be learned from the closing paragraph of a letter he wrote to the *Christian Herald* of April 12, 1877:

"I am engaged in one of the most gracious revivals I have ever witnessed. Our little church has increased from eleven to fifty-three members, and is now the second church in size in the place. We are having new cases for prayer every day, and constant additions to the church. . . . Must I be called from this work to that of collecting funds for our missionaries? Our ministers and churches ought to and can do this work. How can I leave this great work and go down to that of collecting money?"

The next year, 1878, Mr. Beals could get only five months for missionary or evangelistic work. The remaining seven months were given to a most vigorous canvass for funds. But the response was so meagre that his own salary suffered a temporary reduction, and the Board came to the Convention at Tecumseh \$1,200 in debt.

At this meeting the Board declared through Professor D. Putnam, that they would go no further unless the indebtedness were provided for on the spot. This drastic statement aroused the Convention, and in response to Professor Putnam's resolute demand \$950 was pledged, payable at an early date. The impulse from this experience was felt for years afterward. A debt of such magnitude was not reported again for nine years.

Under the "new plan" Mr. Beals was to be a missionary strictly. He was to have no care of finances. But the churches failing to respond in ample amount, the Board found it necessary to call him from his proper work, much

to its detriment. During successive years increasing attention to the collecting of funds was necessary, until, during the later years of his service, he could find time for but little else. Furthermore the Board slowly learned that the work could not be supervised by them, and that proper and effective supervision required the undivided attention of a man who, by personal contact, knew the churches and ministers and who was known by them. Hence while they never formally relinquished the effort to supervise, yet they came to depend almost entirely upon Mr. Beals for information and advice. In this way he became superintendent in fact, although not in name.

From 1878, the work went on steadily and prosperously. The number of missionaries compared favorably with the number during any former period in the history of the Convention. The receipts, including the payment of an occasional bequest, enabled the Board to pay their appropriations. But by observing the annual offerings for State, Home and Foreign Missions from 1880 and on, the denomination was not noticeably enthusiastic over State Missions. Indeed, in 1885 and 1886 the offerings for Home Missions largely exceeded the offerings for State Missions. The keeping up of State Mission offerings to their comparatively high level was due not so much to the interest of the denomination in the work as to the personality, vigor and burning zeal of Mr. Beals. In 1884, in order to enable him to spend more time in distinctively missionary work, the Board undertook to help in the collection of funds by dividing the State into districts and assigning one to each member. It was to be his duty to solicit offerings by correspondence. At the end of the year, it was found that but 189 out of the 357 churches in the State had made contributions. In that year, the never failing friend of the State, the Home Mission Society, placed \$1,000 at the disposal of the Board, as it had also done in 1883.

As previously stated, Mr. Beals was laid aside from the work in July, 1887. Largely in consequence of this there was an indebtedness of \$1,922, when the treasurer's books closed October 15th. "This debt," says the report, "is a proof of Brother Beals' efficiency and value and also of the imperfect methods of benevolence in the churches. . . . The Lord's work ought not so much to depend on a single man, however good and able he may be."

A Fourteen Years' Service

The Convention's history from 1888 to 1903 is practically the history of the work while Rev. C. E. Conley was its Superintendent. He writes:

"I attended the State Convention for the first time at Pontiac in 1874. I listened to the debate upon resumption of the management of State Mission work by the Convention. So full and general a consideration of the work has not occurred in any meeting of that body since. I was intimately and sympathetically acquainted with Mr. Beals. From association with him I became convinced of two things:

"1. That the needs could not be met through the missionary pastor alone; but that his efforts should be strongly supplemented by the field worker.

"2. That the General Missionary should become a Superintendent of missions, and that the Board should give him large discretionary power; in other words, that he should be not an employé simply, but an executive officer.

"When therefore in April, 1889, the Board tendered to me the position of Superintendent I made my acceptance depend upon their readiness to accede to these convictions. From the time of my entrance upon the work, May 15, 1889, the motto was 'Unification and coöperation.'

"That the work had languished during the almost two years the Board was without a field representative is seen in the two facts, that the indebtedness of \$1,922 reported to the Convention in October, 1887, had increased to \$3,369.64 at the time of the meeting of the Board in July, 1889, but a few weeks after I had begun my work; and also the missionary force during this time had decreased from forty-five to twenty-four, including three district missionaries and two others bearing commissions from the Board, but without pay. During the following three months but little effort was made toward enlarging the work, attention being given to the liquidation of the large indebtedness. The response from the churches was so enthusiastic that the treasurer was enabled to report to the Convention on October 17, 1889, that all the appropriations of the year had been paid, the entire indebtedness wiped out, and a balance of \$53.46 was on hand. The number of missionaries reported was thirty-three."

Field Workers—District Missionaries

The distinguishing characteristic of this, the second part of the period of State Missions, was field work. The general plan proposed in 1874 was readopted and carried to a degree of success much larger than had been anticipated by its originators.

The writer read a paper before the Detroit Baptist Ministers' Conference in June, 1886, on "Our Country Churches." In this paper an effort was made to present the situation in the rural districts—the fewness and weakness of Baptist churches in the country and the fact that most of the Baptist churches outside the cities and larger towns appeared to be dying. The remedy suggested was the appointment of field workers by the Board of State Missions. The discussion of the statements in the paper was vigorous. When the meeting adjourned, it was voted to resume the discussion at the next meeting in July.

As a final outcome the writer was requested to read the paper before the Detroit (then the Michigan) Association at its annual meeting in September. The interest of the Association in the need thus outlined was not less than the interest in the Detroit Ministers' Conference. Before adjournment \$500 was subscribed, designated toward the support of a field worker in the territory of that Association for the ensuing year. The money was made payable to the treasurer of the Board of State Missions, and the worker was to be appointed and supervised by that Board. In this indirect way the Board of State Missions was led to begin field work.

Rev. J. McLean, the pastor at Morenci, whose interest and experience seemed specially to qualify him for this position, was chosen to inaugurate the work, and within ten months every pastorless church in the Association was supplied. Despondency had yielded to hope. Hesitation as to the method had disappeared and in its place had come the warmest commendation. In the report of the Board to the Convention in 1887 we find the following:

"Rev. J. McLean has labored in Michigan Association to reorganize the work of old churches, and with such manifest good results, that the Association placed on record their strong approval of that form of work. It is proposed to extend this method to other parts of the State."

At the beginning of the Convention year, 1887-88, Mr. McLean's field was enlarged indefinitely. He wrought in this capacity from December 1, 1886, to December 31, 1890. In reporting his retirement, the Board in 1890 made this record:

"The unexpected resignation of Brother McLean was deeply regretted by the Board; for he was the first to accept its commission and engage in this particular line of work; and he helped also, in no small degree, to give it the power and position it now enjoys." Aside from his complete consecration for this work, Mr. McLean possessed natural qualities which greatly facilitated his efforts.

So fully convinced of the value of such field work had the denomination become that directly after the State Convention of 1887, another field worker was appointed in the person of Rev. T. T. Howd of Hadley. To him was assigned the western half of the Lower Peninsula, Mr. McLean retaining the eastern half. From this time on, their fields were called districts, and the workers were called District Missionaries. Mr. Howd wrought from November 1, 1887, to June 30, 1889. He was an industrious and efficient worker.

The Superintendent

By the terms of the commission issued to the field worker he was under the direction of the Superintendent. This gave the work the desired unity. While the Board was always free with suggestions, it never interfered, and the Superintendent never presumed upon his authority. Suggestions from the Board were most cordially received, and when possible adopted. With the field workers, he was an adviser. Indeed with the men with whom he was associated nothing else was necessary. They were men of honor and of fine Christian sensibilities.

The Northern District

Rev. A. P. McDonald served as District Missionary in the Northern District from April, 1890, to June, 1902, a little over twelve years. This District was set apart with the beginning of Mr. McDonald's service. It included all that part of the Lower Peninsula north of an imaginary line drawn from Bay City on the east to Muskegon on the west

shore. The fifty-one churches in this large territory averaged a little more than fifty members each.

The Northern District had been the great lumbering region of the State. This industry was the chief support of the towns and cities. The churches, like the towns, had grown rapidly. But the decline had set in during the late eighties, owing to exhaustion of the forests. Population began to leave towns, churches became crippled, and their former hope and enterprise had given place to discouragement. To the Superintendent this District seemed one wide scene of religious desolation.

Mr. McDonald had rare and varied gifts for his work. He was an evangelist of power, and as a pastor he had unusual tact and judgment. Was a church edifice needed? He could raise the money, furnish the plan, lead in the mechanical work, provide for its proper dedication, and then hold a revival meeting.

The Western District

The setting off of the northern portion of the Lower Peninsula into a District, reduced the size and gave more definite form to the Eastern and Western Districts. The District thus outlined had an area of about 2,000 square miles, including seven Associations: White River (Muskegon), Grand Rapids, Grand River, Kalamazoo River, St. Joseph River, St. Joseph Valley, and the Hillsdale. In 1890 it contained about 120 churches with a total membership of about 10,000. The White River Association was among the most destitute of the State. Twelve of its fourteen churches were feeble, most of them small and without meeting houses, or the meeting houses were closed.

In the southern part of the District many of the churches were decaying and disrupted. The general condition in the St. Joseph Valley Association was especially disheartening.

In the fall of 1891, Rev. C. D. Gregory undertook the betterment of things here. With such success were his efforts rewarded that in October, 1891, he was appointed missionary for the entire District. A glimpse into his task may be gathered from his experience at Hart in the White River Association. He found the little weather-beaten meeting house, with its outer door swinging on one hinge, the benches with broken backs, the pulpit covered with dust, and cobwebs

festooning the wall. The name of the church had disappeared from the roll of the Association—and Hart is a county seat. With the coming of Mr. Gregory the door was repaired, the house was renovated, the old bell began to ring, the people came and the work went on to victory. Mr. Gregory closed his labors October 1, 1892. He was buried from the Ministers' Home in November, 1907.

January 1, 1893, Rev. W. W. Dewey succeeded him. Perhaps no better characterization of him can be given than that which appeared in the State Mission Hand Book of April, 1893:

"With an active brain, a sympathetic heart, a peculiar adaptability to special meetings, and the instinct of a born leader, he is making a marked impression upon his District. His labor is made specially effective by the aid of his wife and daughter, who, with an unusual degree of consecration, give their whole time and energy to the work. Said one of the leading members of a church, where they had aided in special work for a few days: 'Of all the evangelistic help we ever had—and we have had much—Brother Dewey is decidedly the most helpful.'"

Everywhere in his District he was loved and welcomed. He resigned and accepted a call to a church in Chicago, March 1, 1896, after a service of three years and two months.

The District was without a field worker from March 1, 1896, to January 1, 1897, when Rev. D. W. Cronkhite took up the work. Mr. Cronkhite was in middle life and had long experience. His last pastorate at Imlay City had extended through twelve years. He continued District Missionary service until December 31, 1903, seven years in all, and at present is missionary of the Flint River Association.

The Eastern District

Rev. Cleveland Van Dorn took up the work June 1, 1891, and continued in it uninterruptedly for over twelve years to June 30, 1903. He was born in York, Medina County, Ohio, in 1835. In 1861 he was commissioned as a captain in an Ohio regiment and participated in many battles. The quality of the man is seen in the fact that he declined twice the commission of colonel, simply because he had promised the fathers of some members of his company that he would not leave them while in the field. Upon his return from

the war, he resumed the vocation of teacher. For some years he was Superintendent of Schools in Hudson, where he was baptized and licensed to preach. He was a teacher for twenty years, several of these years being spent as Principal of the Baptist Seminary at Fenton. Revivals among his students were frequent. He had just been ordained and was fifty-six years of age when he undertook the work of District Missionary. What was expected of a man of his moral quality, Christian character and enthusiastic temperament was realized. He was known and loved throughout his District. During the later years of his service, he held week-end meetings with the feeble churches, reaching them on Thursday or Friday afternoon and holding as many meetings between the time of his arrival and Monday morning as the people would attend. These week-end meetings resulted in many conversions.

His District included the Detroit, Flint River, Huron, Jackson, Lenawee, Shiawassee, Washtenaw, Wayne, Hillsdale, and a part of the Saginaw Valley Associations. Upon the roll of these Associations in 1891 were 210 churches and 19,500 members. How generally and efficiently he served may be indicated by the fact that his reports show that during his term of service he baptized 1,274 persons.

But few of the workers in the districts during the second part of the period of State Missions have been mentioned. Others wrought in the same line with honor to themselves and advantage to the cause.

V

The Upper Peninsula

State Mission work began in the Upper Peninsula, September, 1888, when Rev. J. B. Lambley went from Oscoda to that region as a District Missionary. Previous to this date labor was intermittent. In 1853 the Board received an application from Ontonagon Mines for help to support a missionary. This application was declined. In 1860, the Marquette church was organized and was fostered at intervals until 1880, when Rev. Charles Button left it free from debt and actively at work.

Rev. Abel Bingham left Sault Ste. Marie in 1855. The present church was organized in 1880, twenty-five years later. The Board helped sustain every pastor until September 30, 1893.

In 1882, the churches of Menominee and Manistique were organized. The latter never required financial aid from the denomination. The former was cared for through the Board until December 31, 1892. The church at St. Ignace was organized in 1883. During the first years of its existence the work was promising, and the denomination sustained it with liberal hand. But the hopes of these years for the town did not materialize, the membership moved away, and the organization became extinct—its name appearing on the associational roll for the last time in 1893. In 1891, Rev. A. E. Cook, District Missionary in the Upper Peninsula, in an article for the State Mission Hand Book described the Upper Peninsula as embracing two-fifths of the area of the entire State, divided into fourteen counties, well watered by lakes and streams and traversed by 1,125 miles of railroad; population 180,523, but fifty-one per cent. foreign and almost wholly given over to European ritualism.

The Swedish church in Ishpeming was organized in 1872, under the labors of Rev. L. L. Frisk, who represented the Home Mission Society in 1871-72. In 1874, another missionary of the Home Mission Society, Rev. H. C. Sedgwick, served as pastor for six months. In 1875, J. B. Mann, just graduated from Rochester, came to Detroit, where he was ordained by the Lafayette Avenue Baptist Church, and went direct to Ishpeming. Here he labored two years, when he left because of failing health. He was sustained by the Woman's Baptist Home Mission Society of Michigan.

When Mr. Lambley reached the field in 1888 he found seven American Baptists and organized the Calvary Baptist Church. The Swedish church recognized the fact that the Americans had an equity in the property already accumulated by the church. They paid to the American church \$1,300, which was kept as a beginning fund for a meeting house of their own. Aside from disentangling the American element from the Swedish, Mr. Lambley organized the church at Iron Mountain in 1889 with eight members. He closed his work as District Missionary September 30, 1889, and Rev. A. E. Cook of Cheboygan succeeded him January 1, 1890.

He continued in the work of District Missionary until

June 30, 1893, when he assumed the pastoral care of the American church at Iron Mountain. Mr. Cook made Ishpeming his headquarters while looking after the pastorless churches in the Peninsula. He gave Ishpeming his principal attention until the dedication of the house of worship, November 13, 1892. After this achievement he removed to Iron Mountain, hoping to attain as great results there.

To those who have never had experience in establishing organized mission work in such a region as the Upper Peninsula then was, it is impossible to convey an adequate idea of the difficulties confronting it.

1. The great majority of the inhabitants were foreigners, and their conception of religion had been derived from the Roman Catholics and Lutherans. They had expensive equipment in the way of meeting houses and were held together by the splendid discipline of Roman Catholic and Lutheran churches on the continent of Europe. They stood as a stone wall in the way of Baptist progress.

2. In the small remaining margin of the population, Protestantism had secured foothold in Methodist, Presbyterian and Congregational churches. To people out of sympathy with Baptist views of truth, there seemed little if any room for Baptists in the Upper Peninsula. Churches were isolated and never drawn together in associational relations, and hence were deprived of the encouragement that comes from a mutual interest in pushing a common cause.

3. In primitive Michigan, in the Lower Peninsula, churches were organized and set to work with slight expense. They met in private houses or in schoolhouses, and were often content with meeting houses built of logs. But the people of the Upper Peninsula lived mostly in towns and cities, and were accustomed to wealth, hence to attempt to foster Baptist churches in the Upper Peninsula in the early nineties with equipment which efficiently served the early churches in the Lower Peninsula, could not be considered.

4. The geographical relations of the two Peninsulas are such as to make them in spirit two States. In the Lower Peninsula "all roads lead to" Detroit. In the Upper Peninsula "all roads lead to" Chicago; hence their interests are not common and there is lack of mutual sympathy.

5. The Upper Peninsula seemed far away, and it was nearly impossible to induce Baptist pastors to settle there.

Such was the problem which confronted the Board of State

Missions in the eighties. They frequently considered it, and as often decided that "the condition of the treasury" would not warrant them in undertaking to solve it. However, in the spring of 1888 the Board appointed a committee, consisting of Rev. C. E. Conley, Z. Grenell, and C. R. Henderson, to consider the matter and report recommendations at the July meeting of the Board. The committee could see no light. Finally, the chairman of the committee resolved to go to the Anniversary meetings at Washington that year, and lay the matter before the Home Mission Society, through its Corresponding Secretary, Dr. H. L. Morehouse. He was encouraged by the promise of Dr. Morehouse to advise his Board to pay one-half of the salary of a district missionary for the Upper Peninsula. This promise induced the committee to ask the Woman's Home Mission Society of Michigan to pay the other half of the salary. They granted this request promptly, and with these generous offers the committee was able to make a favorable report to the Board in July. The recommendation to send a district missionary to the Upper Peninsula was adopted, and Rev. J. B. Lambley, as before stated, was appointed. He died in January, 1890, and was buried in the cemetery at Manistique.

Rev. A. E. Cook, who succeeded him, was a man of intrepid spirit. Clearly comprehending the missionary problem, he decided with the concurrence of the Superintendent and the Board that Ishpeming was the key to the situation, and that the first victory must be won there; and the first achievement toward that victory must be the building of a suitable meeting house. Eight hundred dollars of the \$1,300 paid by the Swedish to the American church (as its equity in the property of the old church) had been expended in the purchase of a site. Mr. Cook undertook to add to the remaining \$500 a sufficient amount for the building of a suitable house, with a generous appropriation from the Church Edifice Fund of the Home Mission Society. This effort, made with characteristic tenacity of purpose, was unavailing. Within a few months a Mrs. Thompson moved into the city and united with the little church. She offered Mr. Cook a subscription of \$500 toward the proposed building, upon condition that the Board of State Missions pay into the same fund the amount of \$1,000. His hope revived. He communicated this offer to the Board, stating his belief that with such encouragement he could secure on the field and from

other churches in the Upper Peninsula enough to pay for the building. But the Board did not have the money. Again he wrote and again the Board replied, "No money." And again he made an appeal. He could plainly see that the crisis had come. To fail now was to lose Ishpeming.

How a Woman Raised a Thousand Dollars

At this juncture, Mrs. C. E. Conley of Detroit came forward, offering to try to raise the thousand dollars. A conviction had come into her heart that God wanted her to undertake the task, and that, therefore, she could perform it. Accordingly, with pen in hand and prayer in heart, she began addressing friends and acquaintances. Pledges and cash came. She secured \$900, but the entire amount, \$1,000, must be raised by a certain date in order to hold Mrs. Thompson's subscription. The last day came. The mail brought nothing. Evening was at hand, and she began to fear that the effort was a failure. But just as the sun was setting, a messenger brought a telegram from Mrs. McMaster of Toronto—a lady whom Mrs. Conley had never met—stating that one hundred dollars for Ishpeming was coming in the mail.

This was victory. The writer wired Mr. Cook that the \$1,000 was raised. Faith was honored! Ishpeming was saved!

The Key to the Situation

With this encouragement Mr. Cook secured additional funds, and the meeting house, costing \$6,000, was dedicated without debt November 13, 1892. The title to the property was so changed as to require the consent of the State Convention to sell or encumber it. As Mr. Cook had predicted, the building of the meeting house at Ishpeming was the key to the situation in the Upper Peninsula. From this time the work moved forward.

On January 15, 1893, the little church at Crystal Falls, which he had organized in 1891, dedicated a neat and commodious meeting house free from debt. It cost \$2,000. In 1893 he organized the church at Escanaba. Besides, he did much work elsewhere, conspicuously at Hancock and Calumet. He was God's man for the hour.

The salary of the District Missionary in the Upper Peninsula was \$1,000, one-half paid by the American Baptist

Home Mission Society and the other half by the Woman's Baptist Home Mission Society of Michigan under the auspices of the Board of State Missions. The latter body paid his necessary traveling expenses.

There was a similar crisis in the building of the meeting house at Hancock. The heroic pastor, Rev. F. A. Holtzhausen, after contending for fully two years with difficulties and opposition that would have appalled all but the bravest, wrote the Superintendent that he could go no further without special aid to the construction fund. As usual the Board replied that they could do nothing. Again Mrs. Conley came to the rescue and secured \$400 in private subscriptions, which carried the work to completion. The building is of red sandstone and cost in round numbers \$10,000. There was, however, a debt of about \$3,500 on the property after its dedication, which occurred October 9, 1895. These incidents illustrate the difficulties of those days of beginnings, and the methods of the workers.

Out of the movement which gathered momentum after the dedication at Ishpeming came the church at Calumet, which organized in the spring of 1895, and dedicated its first meeting house in December following.

Mr. Cook retired from the work June 30, 1893, to assume pastoral care of the church at Iron Mountain. The funds at the command of the Board would not permit of the support of a district missionary in addition to the support necessary for the maintenance of the churches. Accordingly, from this date until November 15, 1900, all appropriations to the Upper Peninsula were for the support of pastors.

Aid That Made Work Possible

The work in the Upper Peninsula was made possible only by the help of the Home Mission Society and the Woman's Home Mission Society of Michigan. The latter organization has never asked to be released. The American Baptist Home Mission Society stood by with gradually diminishing appropriations until 1899. In that year this Society began its long contemplated work in the great cities, continuing aid, however, to the Scandinavian work in both Peninsulas. From the first, the Home Mission Society has upheld the work in the Upper Peninsula, appropriations from its Church Edifice Fund aiding in the building of every meeting house.

But its withdrawal of support of pastors in 1899 was an almost fatal blow. The loss has been made up in recent years by the considerable beneficence of Mr. M. H. Quick, of Manistique, and from an increased income from the greatly enlarged Permanent Fund of the Convention.

In the spring of 1900 the American Baptist Publication Society offered to share with the Board the expense of a worker who should be both District and Sunday-school Missionary. In November of that year Rev. W. H. Johnson, of Ovid, reached Escanaba. He served until December 31, 1903. Among the many good things accomplished by him was securing the present meeting house and site of the church at Escanaba.

The growth of the American work in the Upper Peninsula from 1889 to 1902 is remarkable in view of the following comparison:

During the twenty-nine years from the organization of the Marquette church to the beginning of District Mission work in the Upper Peninsula the number of churches increased to five with an aggregate membership of 404, and with property valued at \$39,000. During the thirteen years between 1889 and 1902, these five churches increased to twelve, the total membership from 404 to 936, and the total property from \$39,000 to \$85,000.

On September 3d, at the suggestion of the Superintendent, and under the leadership of District Missionary A. E. Cook, seven American churches in the Upper Peninsula organized themselves into the Marquette Association, thus unifying the work and giving increased incentive for coöperation in effort.

VI

Development of the Work

Associational Missionary Committees

As has been seen in the record of the earlier history of State Missions, State work was but one of several departments of effort on the part of the Convention. The committee of arrangements laid before the Association at the opening of its annual meeting a printed program, consisting in the main of reports, followed by addresses. To each report with its accompanying address was allotted a number of minutes. State Missions was but one in the procession of

exhibits. The letters from many of the churches were by no means encouraging. The Superintendent endeavored in vain to secure sympathetic attention to the needs of these churches. Associations would meet, listen to reading of letters, hear reports of standing committees and the supporting addresses, and adjourn, with the attention of the delegates almost wholly diverted from the condition and needs of the work within their own boundaries. To remedy this matter, the Superintendent in 1890 asked the Associations to adopt the following by-law:

On the first day of the Association each year, the Moderator shall appoint a missionary committee of three to cooperate with the Board of State Missions. They shall report their work in writing to the Association the following year.

It was adopted by some Associations readily and usually without debate. However, there were a few Associations where there was hesitation, fearing there might be a tendency toward a dangerous centralization! But eventually fears were dispelled and the by-law was adopted. All of the Associations adopting the same by-law, the committee became a standing committee, the general duties were outlined and the committees became so many arms of the Board of State Missions.

At once the Board of State Missions so readjusted its methods of work as to make necessary the endorsement by the missionary committee of all applications from churches to the Board for aid. The functions of these committees were seen in "Suggestions to Associational Missionary Committees," printed in the Annual at the head of the list of the committees. In brief:

Study carefully the needs of your Association. Help the weak churches and determine where new ones should be planted.

Coöperate with the Superintendent in holding an annual Workers' Conference.

Remember that the State Convention asks each church to contribute not less than an average of fifty cents per member each year for State Missions.

Exercise prudence in endorsing applications to the Board for aid.

Give in writing a comprehensive report of the cause within your Association at its next annual meeting.

Through these committees the Associations were enabled to hear at least briefly each year the general conditions within their own boundaries. There was great gain, yet the pres-

sure of other interests was so great that in most instances time could not be secured for the proper consideration of the facts thus presented. It was decided, therefore, to hold in each Association an annual Workers' Conference.

Workers' Conferences

To these Conferences members of all churches in the Association were invited, and utmost freedom of discussion was sought. The aim was to kindle the spiritual life of those who attended and through them to secure coöperation and extend help to the feeble churches.

In 1891, the Superintendent and the Sunday-school Missionary agreed to visit all of these Conferences, and a schedule of dates was arranged so that the Superintendent and Sunday-school Missionary Rundell could go from one to another without loss of time. The program consisted mainly of an address by the Superintendent, an evangelistic sermon by the Sunday-school Missionary, and reports in regard to the needs of the churches and the best plan for meeting them. As a result, brethren arranged to aid each other in special meetings, and where possible to undertake the care of the feeble churches in addition to the churches they were serving. The work was carried on under the general supervision of the Missionary Committee, which worked in harmony with the Board of State Missions. The plan also anticipated help from the District Missionary at points which the brethren could not reach.

These Conferences continued each year from 1890 to 1902. In the report of the Board for 1892 the following paragraph is found:

"Too great credit can scarcely be given to the Workers' Conferences. Superintendent Conley and Sunday-school Missionary Rundell coöperated during last November and December, and held them in sixteen Associations. The meetings were well attended and profitable, and to them can be traced the beginnings of many precious quickenings."

Associational Missionaries

The efficiency of a Missionary Committee depended upon the interest and efficiency of its chairman. Many saw their opportunity and realized their responsibility. Where such

men possessed the gift of leadership, the work in their Associations prospered. Pastors were led to exchange in holding special meetings and help was sent to the feeble churches. So sustained, the District Missionary put in his time at most destitute points. The work in the St. Joseph Valley Association was conspicuous for its prosperity while Rev. E. P. Smallidge was chairman of the missionary committee, 1892-95. His love for the churches, and his ability to lead them, made these years among the most prosperous in the history of the Association.

The White River (now the Muskegon) Association, while having numerous churches on its roll, was one of the most needy in the State. The membership in a majority of the churches numbered from ten to forty-eight. Many of them held their meetings in school houses. The country was passing from the period of the pine lumbering industry to agriculture. Consequently the people were generally struggling with adverse circumstances. The possession of a church home and the enjoyment of the services of a pastor were generally beyond their reach. Their gatherings consisted of Sunday-schools, prayer and covenant meetings. The appointment of a missionary committee called attention to their condition and needs, and a community of interest was discovered.

Rev. A. M. Conklin, who began his ministry in this Association in 1893, was placed upon the missionary committee in 1896. He was a man of rare Christian spirit and rapidly developed an unusual ability for the work required in that Association. Many were converted. He led in the building of meeting houses, gathering funds for substantial edifices, supplemented by small appropriations from the Edifice Fund of the Home Mission Society. Aside from caring for his own fields, he made frequent tours among the pastorless and helpless churches. In the spring of 1898 he proposed, if the Board would make an appropriation of \$200 per year, to give his entire time to the work in the Association and undertake the care of all the churches not able to employ pastors. This proposition was accepted by the Board. Mr. Conklin began the work of an Associational Missionary July 1, 1898, depending upon the churches served to supplement the small appropriation from the Board of State Missions.

This plan of missionary support was novel and by very many thought to be impossible. But Mr. Conklin felt that the little churches should be trained in self-support, and by his

tact soon led each to contribute definitely and statedly. In this way he started them along the line of substantial development. Soon he entered enthusiastically into the building of meeting houses. It is largely through his efforts that the houseless churches in that Association were housed and all dedicated free from debt. The Board subsequently increased his appropriation. He continued this work until 1904, when he resigned to accept the pastoral care of the church at Hart.

At the meeting of the Alpena Association in August, 1900, solicitude was expressed for the numerous feeble churches. The Superintendent outlined the method of work in the White River Association, and it was decided to adopt the same plan. Rev. J. Pearson was appointed Associational Missionary January 1, 1901. His special fitness and his conspicuous success have greatly strengthened and enlarged the work in that Association. He continued until 1908.

In the summer of 1902 the Superintendent presented the plan, together with its success, to all Associations in the State. It was generally approved. In the final report of the Superintendent to the Board in January, 1903, the following statement is found:

"The Associational Missionary combines the work of District Missionary and pastor. His duty is to foster the weak and organize new churches. The financial problem is solved by a part of his salary being paid by the churches served, while the Board retains supervision of the work."

The evolution of the Associational Missionary gradually changed the work of the District Missionary into that of a District Evangelist.

The Bureau of Ministerial Supply

How best to supply the churches with pastors has been the burning question from the beginning of our history. Churches do not know the ministers and the ministers have little knowledge of the churches. Out of this condition has grown the custom of candidating—vexatious to churches and humiliating to ministers. In 1885 Rev. Z. Grenell of Detroit proposed to the Convention a remedy, suggesting a Bureau of Ministerial Supply, which should consist of five brethren, elected at stated periods by the Convention to serve as a medium of communication between churches seeking pastors

and pastors seeking churches; only so far, however, as churches and ministers made direct application.

This movement was strongly opposed upon the floor of the Convention and by correspondents of the *Christian Herald*. But the Bureau quietly prosecuted its work, never tendering its offices where they were not sought. In 1888, the By-laws of the Convention were so changed as to make it a part of the duties of the Board of State Missions to maintain the Bureau.

A Movement for Union

It was through the Bureau of Ministerial Supply that the initial step was taken toward a movement that is now becoming general throughout the country: the union of the Baptists and the Free Baptists. In February, 1893, the Superintendent received a letter from Rev. J. D. McColl, pastor of the Free Will Baptist Church of Jackson, suggesting that the time might have come when the two denominations could profitably consider the question of a closer fellowship, if not a complete organic union. After a short correspondence, the Superintendent laid the matter before the Bureau, and with approval of this body coöperated heartily with leading Free Baptist brethren in the State in arranging a Conference of fifteen representative ministers from each denomination, thirty in all, as follows:

Baptists: Rev. Z. Grenell, D.D., Rev. D. D. MacLaurin, D.D., Rev. E. H. E. Jameson, D.D., Rev. C. E. Conley, Detroit; Rev. Wilson Whitney, Adrian; Rev. Samuel Haskell, D.D., Ann Arbor; Rev. J. L. Jackson, D.D., Grand Rapids; Rev. E. R. Currey, Jackson; Rev. J. A. Johnston, Kalamazoo; Rev. J. L. Cheney, Ypsilanti; Rev. J. Huntington, Plymouth; Rev. T. S. Woodin, Oxford; Rev. J. S. Holmes, D.D., Bay City; Rev. W. L. Farnum, Flint; Rev. A. S. Carman, Ann Arbor.

Free Baptists: Prof. R. Dunn, Prof. J. S. Copp, Prof. D. B. Read, Rev. H. M. Ford, Rev. J. L. Higbee, Hillsdale; Rev. F. R. Randall, Homer; Rev. J. H. Maynard, Sparta; Rev. W. A. Myers, Grand Ledge; Rev. O. E. Dickinson, Cadmus; Rev. C. R. Hart, Gobleville; Rev. C. H. Myers, Burlington; Rev. J. D. McColl, Jackson; Rev. J. O. Towner, Orionville; Rev. G. A. Jackson, Fairfield.

These brethren met in conference in the parlor of the First Baptist Church of Jackson, March 13, 1893. An afternoon and evening session were held resulting in a more thorough acquaintance with the doctrinal views involved. Before adjournment a committee of six, three from each denomination, was appointed, with instruction to call the Conference together again within ninety days, in case they could agree upon a doctrinal basis for union. The Conference was called to

reassemble on May 1st, also at Jackson, at which time the Conference unanimously adopted the following articles:

"The Jackson Platform"

1. No abandonment of doctrines now held is required; but the Regular Baptists are asked to signify their acceptance of the doctrines of freedom and responsibility of man; and the Free Will Baptists are asked to signify their acceptance of the doctrine of grace, the exact interpretation of all doctrines being left to the individual subject only to the mind of the Lord as revealed in the New Testament.

2. According to the teaching and practice of the Apostles, baptism should be received immediately after regeneration, and, therefore, properly precedes the Lord's Supper and public Christian duties.

3. It is advisable that invitations to the Lord's Supper be omitted, the announcement of the observance of the Supper being considered sufficient.

4. All our churches are advised to omit the use of the term "sacrament" as defining the nature and meaning of the ordinances and that "watch care membership" be discontinued, where it has existed.

5. It is suggested that our churches discontinue the use of the distinctive terms "Regular," "Particular," "Free," and "Free Will," and use only the name "Baptist."

6. It is suggested that churches of both bodies mutually accept church letters of communication and ministerial standing.

This platform was considered in the following meeting of the State Convention, October, 1893, and approved as follows:

Resolved, That in the movement toward the union of the Baptist brotherhood of the State and the country at large, we recognize the leadings of Providence. It seems to us that such a union can be consummated without sacrifice of principle upon the basis of the Jackson platform.

Beneficial effects have been observed in the closer fellowship between the two denominations, in the hearty reception into our ranks of several Free Will Baptist ministers without re-ordination, and in the practical union of several churches.

"The Saginaw Plan"—Associational Ordination Committees

On account of apparent lack of discrimination with which men were ordained to the Baptist ministry, the Superintendent in the fall of 1891 proposed the appointment by each Association of a standing committee, whose duty should be

to examine all candidates for ordination privately, and that no council for ordination should be called except upon the recommendation of this committee. The suggestion caused an animated debate, which ended by laying the matter on the table for one year, the proposition to be presented to the Associations in the meantime.

At the Convention of 1892 it was found that a majority of the Associations had failed to approve of the suggestion. However, the discussion in 1891 and 1892 had directed attention to facts. In the spring of 1896, at a meeting of the Interurban Baptist Ministers' Conference of Saginaw and Bay City, the brethren were discussing several unfortunate ordinations that had recently occurred. The common sentiment was that some safeguard against improper ordinations must be devised. The old suggestion of a Standing Committee upon Ordinations in Associations was recalled, and it was decided to introduce the plan at the approaching Saginaw Valley Association. At that meeting, Rev. E. Chesney, of Midland, introduced this resolution, which was carried:

This Association shall appoint annually a Committee of Five, before whom all candidates for the ministry are expected to appear for examination prior to the call of a council for ordination. The said committee is to inquire into the past history, moral character, religious life, literary and theological attainments, and general fitness of the candidate seeking ordination to the Christian ministry.

It was voted to request the next State Convention, in 1896, to advise the other Associations in the State to adopt this resolution as a by-law. The request was granted by the convention without a dissenting vote. The Superintendent was directed to submit the plan, thereafter known as the "Saginaw Plan," to the various Associations in the State. This was done during the summer of 1897, and after little delay all of the Associations fell into line, and the abuses which led to its adoption have largely disappeared.

Systematic Beneficence

At the May Anniversary Meetings at Asbury Park in 1896, a movement toward Systematic Beneficence throughout the denomination in the North was started. The movement contemplated the annual appointment of Commissions on Systematic Beneficence for the States by their Conventions;

in the Associations by the Associations, and in the churches by the churches—each commission to be auxiliary to and under the supervision of the Commission appointed by the next larger body. The purpose was to increase giving and the number of givers in the churches to the various missionary enterprises of the denomination.

The movement was promptly endorsed by the Michigan State Convention in 1896. Later the plan was presented to the Associations and adopted:

Resolved, That this Association appoint a Commission on Systematic Beneficence in accordance with the suggestion of the Baptist denomination at its anniversary meeting at Asbury Park in 1896, to coöperate with the various missionary agencies of the denomination in disseminating Missionary Literature throughout the State, the nation, and the world.

Resolved, That the Commission consists of five persons—three brethren and two sisters—and that they be instructed to secure the appointment of a commission in each church at once, to aid in carrying out the plan of work.

The result was that the churches generally appointed commissions. Much literature on "Systematic Giving" was distributed through the Associational and Church Commissions, and there was a general awakening of the spirit of beneficence.

The Chapel Car

The May Anniversary of 1900 met in Detroit, and the American Baptist Publication Society there dedicated its sixth Chapel Car—The Herald of Hope. Before adjournment of the meetings the Publication Society, through the manager, Boston W. Smith, offered to leave the Car in Michigan as a part of the State Missionary force. He said: "We wish it distinctly understood that it is not to do an independent work, but, without expense to Michigan, to be a helper whenever practicable to your State Convention work, and our only desire is to serve in closest coöperation. The Superintendent of Missions will be consulted as to where the Car can best do its threefold work: In places wholly destitute of religious privileges, aiding struggling interests, and among railroad men at railroad centres." The Board gratefully accepted this most generous offer.

The Car, fully equipped for work, was an attractive steam-heated meeting house with a missionary and helper, a

parsonage fully furnished, and a bell to call to prayer. Besides, it was a novelty. Rolling unannounced into a town, people who would not go to a church flocked to it. Rev. Mr. Rosecranz and wife were the first Chapel Car Missionaries during the summer of 1900. On November 1, Rev. E. S. Wilson, formerly District Missionary in the Bay District, took charge of the Car, continuing until October 1, 1901, when on account of illness he resigned. As a result of his little less than one year's work four hundred professed conversion, ninety persons were baptized, and three churches organized.

From November 1, 1901, to June 1st, Rev. W. W. Dewey, formerly District Missionary in the Western District, was in charge. On June 1, 1902, Rev. A. P. McDonald, formerly District Missionary for twelve years in the Northern District, became Chapel Car Missionary. He continued till 1908.

Incidents of the Service

A few incidents illustrate the effective service of the Car:

It was side-tracked in the centre of a typical northern Michigan village. It was Saturday night. There was a free dance in a nearby hall, under the auspices of a saloon. A large crowd was in attendance. About 2 A.M. Mr. McDonald heard a crash. A drunken rowdy had thrown another down the stairs. This was the signal for a free-for-all fight which lasted until morning. However, at 10 A.M. the Car was filled with people for Sunday service. The Missionary informed them of the occurrences of the night. Under his leadership the congregation induced the Common Council to close the saloons at 10 P.M. every week day and to keep them closed every Sunday. Moreover, special police were appointed to keep order. After which the work of the Car proceeded successfully, remaining several weeks. Believers were quickened, many were converted. The town now has a strong Baptist church with a good meeting house located but a few rods from where the midnight brawl took place.

The Car rolled into another town of 3,000 people, where Baptists were but little known. Among the first converts was a young man of unusual ability. When Mr. McDonald explained to him New Testament teaching he requested bap-

tism. In the absence of a baptistry one was made in the ground by the side of the Car. Unconverted men helped fill it by means of a hose nearly eighty rods long, the water being forced through by a steam pump. The young man was the first of several to be baptized. His Christian growth was rapid. He soon decided for the ministry and went to Denison University, Ohio, for fuller preparation. The town now has a flourishing Baptist church with a beautiful house of worship.

The Car reached a mill town of about 500 inhabitants. The people would not enter the Car. Mr. McDonald sent to the Publication Society for 100 Bibles. Upon their arrival he took one of them, and going from house to house and from mill to mill, announced that every boy or girl under eighteen years of age who came to the Car the next day at 10 A.M. would receive a present of one of the Bibles. Before the appointed hour, seventy-five children were in the Car. A lively meeting was held and each child carried away a Bible. That night parents came to the Car, and within three days the Car could not accommodate the crowd. A Baptist church has since been organized there and a house of worship built.

During the five years ending April 1, 1907, the work of the Car resulted in the organization of seven churches, fourteen Sunday-schools, five Baptist Young People's Unions, and four missionary circles. Ten extinct churches were resuscitated; three meeting houses, practically lost to the denomination, were recovered, and five meeting houses built. Thirteen series of meetings resulted in as many churches, and successful meetings were held in other localities where it seemed inadvisable to organize churches.

The Swedes

The first extended trip of observation by the Superintendent was made in December, 1889, reaching Calumet on the north and Menominee on the west. He discovered a vigorous Swedish church at Cadillac. From the pastor he learned that there was a Conference (Association) of sixteen Swedish Baptist churches, about one-half of which were in the Northern Peninsula, and that they were prosecuting the work among their countrymen in an organized way. But

they were quite isolated from the Baptists of the State. While the Board knew of an occasional Swedish Baptist church through its appeal for help, they knew nothing of this organized body of Swedish churches. Their number, strength and enterprise were an inspiring surprise. It was suggested that they formally identify themselves with the denomination by reporting to the Convention and sending delegates to it. They hesitated; but after thoroughly discussing the matter at their Conference at Manistee in 1891, they unanimously voted not only to identify themselves with the American body, but to share its burdens and receive its aid.

In 1893, they formed two Conferences, the nine churches in the Upper Peninsula organizing into the Northern Swedish Conference, and the eight churches in the Lower Peninsula organizing into the Southern Swedish Conference. They contribute regularly and largely to all the missionary enterprises of the denomination. Their offerings for work among their own countrymen in the State are inspiring. Their apportionment to their churches for this work is a dollar per member a year, and rare is the year when their Conference treasurer does not receive the amount apportioned.

They are fully committed to field work. From 1893 to 1897, Rev. L. Djupstrom was their District Missionary in the Upper Peninsula. He drew his salary, one-half from their Conference treasury and one-half from the American Baptist Publication Society (\$600 in all). Since that time they have supported their District Missionary without outside aid.

A like spirit characterizes the Southern Conference. They have usually maintained their District Missionary from their own treasury, but in both Peninsulas they have been aided since 1891 in the support of their missionary pastors. The Swedish Baptist churches are godly and the Swedish Baptist ministry is able and devoted.

'The Danes and Norwegians

They at first identified themselves with the Swedish churches, but owing to differences in language, national prejudice and political disagreements, it seemed impracticable for them to continue with their Swedish brethren. Accordingly in several instances they withdrew and organized separate churches, notably Ludington and Muskegon. These

churches were small and widely scattered. Although for several years the Board gave aid toward the support of their pastors, it was evident that the fields were not sufficient for a growth that would bring the churches to self-support. In consequence, the policy was so revised as to aid in the support of an itinerant missionary who should exercise pastoral care over all the small churches and go into other communities of his countrymen, as opportunity and time might permit.

The first field worker among the Danes and Norwegians was Rev. C. H. Bolvig, who began his work October 1, 1896, and continued until June 30, 1900. Rev. L. J. Anderson took up the work in November, 1900, the appropriation being \$350, the Board of State Missions paying \$250 and the Home Mission Society the balance.

Hollanders

In 1895 aid was given for nine months to the Holland Baptist Church in Grand Rapids. This was and still is a vigorous body. They are self-sustaining, but their national exclusiveness has thus far prevented them from uniting with the Grand Rapids Association.

The Colored People

The African churches in the State united in the Chain Lake Association in 1852. The fellowship between this Association and the State Convention was for many years slight. The two bodies knew little of each other. The interest of the average white Baptist could be awakened more easily for the black brother in the South than for the black brother in Michigan. The consciousness of this fact led the colored brethren in the State to segregate themselves. The superintendent earnestly undertook awakening the confidence of the colored brethren and interesting the white churches in them. While he was always received with heartiness at the meetings of the Chain Lake Association and treated kindly by the pastors as well as by the churches, the conviction increased that colored people cannot be led to do their best by a white man. They needed leadership, but leadership through their own people. Such a man appeared in the person of Rev. R. Gillard. Although born a slave, he was a

man of unusual character. He expressed readiness to undertake this work, if the Board would appropriate \$200 toward his support, trusting to the liberality of the colored churches in the State for the balance. He began labor in February, 1900. His natural leadership enabled him to command the situation.

In October, 1902, the Home Mission Board of the National Baptist Convention (the representative body of the colored Baptists of the United States) began practical co-operation with the Board of State Missions by assuming the payment of \$100 toward Mr. Gillard's salary, he reporting to that body as well as to the Board of State Missions. Although receipts from the churches were small, he was undaunted, and continued helping, educating and developing, with much better results in recent years.

City Missions

As the previous pages indicate, State work through its multiplied agencies was progressing with cheering results. It was prosecuted in the cities as well as in the rural districts. In the early eighties, Detroit sustained a city mission organization which had accomplished an excellent work. For ten years, however, that organization had existed as little more than a name. In 1894 the Superintendent requested the Ministers' Conference of Detroit to act as a city missionary organization and to appoint a Missionary Committee, as was done in the Associations, to coöperate with the Board of State Missions. This request was granted. It was also agreed that only such money as was paid into the treasury of the Board of State Missions designated for work in Detroit, should be appropriated by the Board for that purpose. In this way city mission work in Detroit was resumed as a department of State missions.

In 1895, Grand Rapids, under the leadership of the Missionary Committee in the Grand Rapids Association, and through the personal efforts of Rev. J. Snashall and Rev. C. W. Barber, resident members of that Committee, fell into line. As in Detroit, the missionaries were to bear the commissions of the Board of State Missions, reporting regularly; and the churches of Grand Rapids were to furnish the funds with which to pay the appropriations, besides contributing regularly to State Mission work in other parts of the State.

The Permanent Council

This organization, which came into being in Detroit early in 1896, undertook the work of city missions, thus terminating the work as a department of State missions. Rev. J. Snashall, one of the leaders in the work in Grand Rapids, died in May, 1897, and the plan of coöperation thereafter did not succeed; the Board continued mission work in Grand Rapids without the intermediary of a local organization. However, city mission work in both cities has been carried on in an effective manner, the work in Detroit receiving substantial aid from the Home Mission Society.

New Legislation

Several instances of abandoned church property were discovered. The churches having become extinct, ownership could not be determined, nor how to restore the property to the purpose for which it was originally intended. The Superintendent brought the matter before the Executive Committee at its meeting, April 3, 1891. It was referred to J. C. Gates and William A. Moore as a committee. They reported in October following, recommending that quit claim deeds be obtained from the representatives of the various persons who conveyed the property to the churches, and that the title to church property pass through the Convention to the church, then it will hold the reversion or possibility of reversioners, as the case may be. They recommended that church property hereafter be first conveyed to the State Convention, and that the latter then transfer the same by a deed of bargain and sale to the local society to have and to hold the same during the time it shall be used for the purposes of a Baptist church.

This report revealed a danger which had not heretofore been considered. Abandoned church property reverted, under the laws of Michigan, to the person from whom the land was originally purchased, carrying with it the buildings that had been placed upon it. New legislation was needed. Accordingly J. C. Gates and Circuit Judge Henry Hart of Midland prepared an amendment to Section 5 of the act incorporating the State Convention. The amendment was enacted by the Legislature of 1893. By the terms of this amendment the State Convention was made the legal succes-

sor to the property abandoned by churches organized under the special act for Baptist churches of 1879. In his report to the Board in January, 1903, the Superintendent in speaking of this amendment said:

"Because of it there has already been gathered into the Convention treasury more than \$3,000 from the sale of abandoned church property, to be held as a permanent fund, the interest to be used for State Mission work."

Moreover, the amendment has had the effect of deciding many churches to deed their property to the State Convention, thus securing the property to the denomination. [For some unaccountable reason the Legislature of 1897 repealed all the special laws enacted for the benefit of Baptist churches. This necessitated an effort to secure their reenactment. This was done in 1899.]

Again in the early nineties, the Superintendent discovered that some of our churches did not have enough suitable male members to serve as trustees. Hence in 1893 the Legislature was petitioned to so amend the statute as to permit the election of women to that office.

Permanent Funds

At the beginning of the second part of the period of State Missions, there was a permanent State Mission fund of \$111, received some years before from the sale of a piece of church property the location of which was unknown.

In 1883, the Convention received a bequest of \$1,000 from the estate of Deacon Isaac Adams of Tecumseh, the income to be applied to such purposes each year as the Executive Board of the Convention should determine. As this income, with two or three exceptions, has always been applied to the work of State Missions, it is reckoned among the Permanent Funds for State Mission work.

In 1889, the Convention received the first instalment of a bequest of two sisters in Detroit, the Misses Gibson, members of the Woodward Avenue Baptist Church. The full amount of this bequest had been received by 1891 and amounted to \$15,293.

In the middle nineties, Mr. Charles Willard, of Battle Creek, deeply interested in the Baptist cause in that city, although not a member of the church, presented the First Baptist Church with an expensive parsonage, stipulating that

\$50 should annually on its account be paid into the treasury of the Board of State Missions. And it was found in his will, after his death, which occurred a few years later, that he had directed that State Mission work should receive \$10,000, besides a one-fourth residuary interest in his estate. When the estate was settled in 1903 this residuary interest amounted to enough more to make his entire bequest to State Missions work \$45,311.80.

The Permanent Funds for benefit of State Missions in 1906 were as follows:

1. Adams Bequest	\$1,000 00
2. Gibson Memorial Fund	15,169 00
3. Willard Fund	45,311 80
4. State Mission Fund*.....	3,803 09
Total.....	\$65,283 89

Other amounts have been received. Principal among them are:

In 1891, Mrs. C. M. Standish gave \$1,500, stipulating that she receive an annuity during her lifetime. She died in 1898.

In 1893, Mrs. Elizabeth Rogers gave the Convention about \$3,700 for State Mission work without conditions. It was used in the work at the rate of \$1,000 per year.

In 1898, Mrs. Shepardson gave \$1,000, she to receive an annuity. She died in 1902. The Board in 1906 made it a charge against the treasury, not expending it, but retaining it as a working fund to save as far as possible the necessity of paying interest upon money which at times it is necessary to borrow.

In 1902, Jay Everett of Chelsea paid into the treasury \$100 to be used in the work after his decease. Until that time he is to receive an annuity.

State Mission Hymn

BY REV. A. G. PIERCE†

God bless our rising State,
And make her good and great,
From sin set free;
May all her sons confess
The Lord, their Righteousness,
And in their lives express
Their love for Thee.

*These funds are in the hands of the Treasurer of the State Convention, by him are loaned, subject to the direction of the Finance Committee; and the proceeds are used annually for the work.

†First sung at the State Convention in 1890, tune, "America."

Clad in the panoply
Of Gospel light, may she
For Jesus stand;
And on her banner bright,
Inscribed in words of light,
Fling out on earth's dark night:
"Immanuel's Land."

Help us to see the need,
May we the Gospel speed—
'Tis mercy's hour;
O, may the Word divine
Fly on to camp and mine,
In field and forest shine,
With saving power.

O, kindle warm desire,
Let every soul aspire
To speed his Word;
And thus fore'er may we,
From sin's dark curse set free,
That happy people be
Who serve the Lord.

Then shall the trees rejoice,
And hills with cheerful voice
His praises sing;
Then shall the wilderness
The rose and myrtle bless,
And all thy sons confess
That Christ is King.

In 1890, the Superintendent began the annual publication of a magazine called *The State Mission Hand Book*. It contained from twenty-five to thirty pages and continued seven years, giving information and inspiration exceedingly helpful.

The Policy and the Tendency

The policy was substantially that announced in 1874, at the beginning of the first part of the State Mission Period. Aside from aiding the newer and weaker churches in the support of pastors, special attention was given to field work. The management was committed to one person, a superintendent, thus giving unity and continuity.

From 1888 to 1898 the number of churches increased from 340 to 457. The membership in the State increased from 30,198 to 44,709, or a net gain of 14,511, an average

yearly gain of 1,451. This was by far the most prosperous decade the Baptist cause in Michigan had experienced.

The tendency during following years was far less gratifying. During the three years ending in 1899 the slow progress of the churches had given uneasiness. It was discovered that all denominations had suffered reverses in practically all States from the Atlantic to the Pacific, north of Mason and Dixon's Line. The cause for this widespread retrogression has never been determined.

Notwithstanding the disappointing experiences of the years 1898-1903, the gain during the entire period of State Missions, 1888-1903, was exceedingly gratifying. The number of churches had increased from 340 to 452, and the total membership from 30,198 to 43,364, a net gain of 13,166. It is evident that the largest factor in this unparalleled growth was the efficient work of the field force.

An Earnest Missionary Spirit

With but a single exception, 1838, the denomination has contributed to Foreign Missions. During intervals apparent interest in Foreign Missions has been greater than in any other department of the work of the church.

The first separate offering from the State to the Home Mission Society was in 1852. It should be noted that from 1847 to 1850 the mission work in the State was conducted by the Home Mission Society. The offerings in the State for State Missions went direct to New York. In other words, the contributions for Home Missions during these years were contributions for State work. This was also the case for the years between 1865 and 1874. Aside from this, there has not been a year since 1852 when separate offerings were not made to the work of the Home Mission Society. It is true that these offerings were for many years small. Yet it is also true that in the years 1885-86 the offerings for Home Missions were larger than those for State Missions. From the outset, the denomination has been characterized by a missionary spirit in its largest sense.

The General Policy

Excepting the six years, 1841-47, the general policy of the Board until 1890 was simply to aid churches in supporting

their pastors. From this date to 1903 the policy was so enlarged as to make the support of field workers conspicuous.

Again, excepting the two periods during which the Home Mission Society managed the work, 1847-50; 1866-74, the policy of the Board did not include supervision except such as the Board itself could give. The new policy of a general supervision by a Superintendent was inaugurated in the early part of 1889.

Reference has been made in this history to the meeting of the Convention in Pontiac in 1874, memorable from the fact that State work then assumed the name "State Missions," thus marking the beginning of an epoch in our history. But that meeting is memorable for another reason: State Missions was the feature of the Convention. The work was considered at length and with deliberation, both from the platform and upon the floor. The Board presented the situation and the Convention discussed it with utmost freedom. When that meeting of the Convention adjourned, there was a unity of feeling and an enthusiastic purpose to push the work. Had this attitude toward State Missions continued, measures would have been inaugurated long ago by which many churches now extinct would have been saved.

VII

Some State Superintendents

Rev. Henry C. Beals

General Missionary of the State Convention for thirteen years, a robust man, using his physical and mental force in the interests of State Missions, Brother Beals met a mishap early in 1887 which was the beginning of the end. When leaving the church in Big Rapids, he fell and broke his arm, and although he carried the disabled member in a sling, he conducted meetings and preached every evening just the same. Doubtless refusal to rest and recuperate from the great shock to his nerves caused an attack of apoplexy on July 2d. Even then his indomitable spirit was not subdued. On the 19th he wrote the *Herald*:

"Please say to my many friends that through the mercy of our kind Heavenly Father, I am yet this side of the river.

It is exceedingly doubtful if I shall be able to engage in effective work before the first of September, but State Missions with our forty hard working missionaries must not suffer. The Board says \$4,000 must be raised by October 15th to close the year without debt. If I must give up this great work and pass it over to other and better hands, God grant that it may be free from debt. Brethren, the God of peace be with you. Pray that I may be spared for a few more years of service before I am called hence."

He entered the sleep that knows no waking on January 8, 1888. The leading events of his life are thus briefly chronicled: Born in Fairfield, Vermont, August, 1835; baptized, May, 1852 (by Dr. Moses H. Bixby, a brother-in-law); studied in the Literary and Theological Institution, Fairfax; married in June, 1857; ordained in September following, and in 1865 came to Michigan, where he spent the rest of his life; ten years in the pastorate and thirteen years as State missionary. The latter work, which he counted the most important of his life, he began January 1, 1875.

His greatest trial in the last six months (July-December, 1887) was the fear that he must leave the work of his love in what seemed to him the zenith of his power. But when he realized that the end was near, he was given grace to cheerfully wait the hour of his departure. At his request, funeral services were arranged by the members of the Board of State Missions, who, with many brother ministers, attended the burial at his home in Plymouth.

Rev. E. H. E. Jameson paid the following tribute to the memory of his old friend and schoolmate:

"The brethren in Michigan knew Brother Beals while he was mature in mind and vigorous in action. I knew him when a young man in New Hampton Institute, Fairfax, Vermont. I was struck with the earnest sincerity and strong determination with which he entered into everything he undertook. He finished the course and was admirably fitted for the work in the ministry to which God called him. From the time I met him in his youth to the last interview at the State Convention in Kalamazoo, he possessed the same consecrated spirit, tender, loving, manly, true."

The following news item in the *Herald* illustrates his zeal:

"Rev. H. C. Beals was a passenger on the M. & O train that was wrecked near Marshall on Thursday, and with others was drawn out through a car window. We have not

learned if Brother Beals immediately upon being rescued passed the hat for a State Mission collection, but we do know that the same evening he circulated his *Messengers* that were in the wreck with him."

One of his favorite expressions was: "The duty of the hour is to meet the demands of the hour."

Rev. Charles E. Conley

The subject of this sketch is a Michigan man by birth, education and choice.

He was baptized on June 12, 1864, by Rev. T. S. Woodin, becoming a member of the Troy Baptist Church. In September, 1867, he entered the University of Michigan in the classical course, graduated with honor in 1871 and received the degree A.M. in 1876. He then served as superintendent of schools in Schoolcraft and South Haven, being ordained to the ministry at the latter place in 1873. He was pastor at Middleville 1874-78; at Tecumseh, 1878-85, when he was called to Clinton Avenue, Detroit. During



REV. CHARLES E. CONLEY

these years he was nominated for the State Senate, for Congress and for Mayor of Detroit by the Prohibition party, with which he steadily voted from the time of his majority.

In 1889, following the death of Rev. H. C. Beals, Mr. Conley was elected Superintendent of State Missions, which position he held for fourteen years. He brought to the work great energy. His aims were clear and well defined. To seize strategic points, to hold vantage ground and to summon the strength of the denomination for enlargement was his passion.

During his superintendency, the Baptist churches in the State increased from 340 to 452. The membership grew from 30,198 to 43,364, a net gain of 13,166. During this period 32,185 baptisms were reported, 7,400 of them by the missionary forces.

The period of Baptist history in the State, covered by the incumbency of the subject of this sketch, is without parallel in results.

Mrs. C. E. Conley

Mrs. Conley has been a true helpmate. Born in New York State in 1852, she came with her parents to Michigan



MRS. C. E. CONLEY

when two years of age. So early was she converted, she cannot remember when she did not love and trust Jesus as her Saviour. She was baptized by Rev. J. L. De Land in 1868, was trained in Michigan schools and became a successful teacher. While Mr. and Mrs. Conley were teaching in Schoolcraft they entered into life-partnership, being married by Rev. A. G. Pierce. Mrs. Conley brought to State Missions the coöperation of genius and splendid equipment as aids to her husband's work, serving

also as Associational Secretary respectively of the Woman's Home Mission and the Woman's Foreign Mission Societies. In 1885 she was chosen President of the Kalamazoo Ladies' Hall Association, which position she held until the present Ladies' Hall on the College Campus was finished and presented to the College Board. In 1893, she became a member of the Board of the Woman's Baptist Home Mission Society, greatly facilitating the work of this Board and that of State Missions, and increasing harmony and efficiency. Her strong, vigorous Christian character has been an element of strength whether as pastor's wife or as officer in our State organizations.

From Report of Rev. C. H. Irving

SUPERINTENDENT OF STATE MISSIONS 1903-1908

Rev. C. H. Irving, who succeeded Superintendent Conley, reported, 1903, three District Missionaries operating under direction of the Board, one each in the eastern and western

parts of the State and one in the Upper Peninsula. It was evident that the fields were too large for any one man to faithfully supervise; hence Associational Missionaries were appointed for Districts where needs were greatest. These men were to look after weak and struggling churches in their Associations; to secure a grouping of such fields as could work together under one pastor; to obtain suitable ministers for mission churches and help them to self-support as rapidly as possible; and lastly to seek suitable openings for preaching services in destitute communities and for the establishment of Sunday-schools. That this was a wise method was shown by the encouraging results, and by the fact that every Association in Michigan requested the appointment of such a missionary. The further policy of the Board was to resuscitate, so far as possible, every dying church that could not be reached by the Associational Missionaries. One of the chief concerns of the Board was to secure the best men as missionaries. The thought that any man will do for a missionary is not entertained. The new towns, the back districts, the farming communities, need the best equipped and wisest leaders. The present-day missionary must be a manly man, intelligent, well balanced, undaunted by obstacles, pure in heart, lofty in ideals, eager to attack difficult problems and patient till they yield before him.

Work for the Foreign Peoples

For many years, work has been done among the Scandinavians, of whom there are 130,000 in Michigan. In 1904, work was undertaken among the Finns, of whom there are about 35,000, most of them located in the Upper Peninsula. At present there are three churches among the Finns and over a dozen out-stations. In the appointment of missionaries preference has been given to the foreign-speaking fields and churches. During the five years not one application from those sources has been rejected. The Board has been conscious that it had a foreign mission field within its own bounds. There are 700,000 foreign-speaking people within the State of Michigan.

The work of reliable evangelists has received fostering care, six different evangelists having been for shorter or longer periods under commission; and it is the policy of the Board to increase the number.

Rev. C. H. Irving

Rev. C. H. Irving, who in 1908 closed five years' service as Superintendent of State Missions, is of Scotch descent. His father was an officer in Wellington's army and his mother a native of Dundee. Mr. Irving has been actively identified with Michigan Baptist interests since 1883, when he was ordained at the Mackinaw Street Baptist Church, Saginaw. He was pastor of this church for four years, when at the importunity of Superintendent H. C. Beals he resigned to become missionary in the Upper Peninsula, with headquarters at Menominee.

During his service of twenty-five years as pastor or Superintendent of Missions, he has been an important factor in denominational progress.

Rev. Joshua Roberts

Mr. Roberts, successor of Rev. C. H. Irving as Superintendent of State Missions, is of Welsh parentage, and was born near Shrewsbury, in 1862. He was converted at fourteen years of age, and at sixteen was for a time superintendent of a Sunday-school. At eighteen he began preaching, and at twenty-one he came to America, and graduated with honors from McMaster Theological Seminary in Toronto, in 1891. For six years he was pastor at Woodstock, Ontario, resigning that charge in 1899 to travel in the Orient. He rode the whole length of Syria and Palestine, accompanied by an Arab servant, eating and sleeping in native huts. He traveled the length of old Egypt, studying especially the schools, the missions and the monuments. After returning to America he accepted a call to the Second Baptist Church in Grand Rapids, remaining there until his call to Howell. Mr. Roberts has served as Chairman of the Board of Home Missions for five years and rendered valuable assistance to the cause. He is well equipped for the new work in which he is now engaged.

CHAPTER VI

THE AMERICAN BAPTIST MISSIONARY UNION*

FOREIGN MISSIONARY INTEREST PRESUPPOSES BREADTH OF SOUL. ANY ONE CAN LOVE HIS OWN FAMILY, BUT IT TAKES A HIGH-SOULED MAN TO LOVE ALL MEN. HE WHO HAS THAT WHICH THE WORLD NEEDS IS THE WORLD'S DEBTOR.—ARTHUR J. BROWN.

IN any history of the foreign missionary work in Michigan, mention should be made of the early work among the Indians of the State, as it was then carried on by the American Baptist Missionary Union in connection with its work in foreign lands.

Rev. Abel Bingham of New York State, who had served several years among the Seneca Indians, was commissioned by the Missionary Union and assigned to work among the Indians of Michigan, with headquarters at Sault Ste. Marie. He reached his post in July, 1828, and immediately opened his school for the Indian children. He did faithful and successful work among the Indians for many years, and subsequently rendered service as pastor of Baptist churches in this State. He spent the evening of his life in Grand Rapids.

Among the teachers he employed was a young lady from Ohio, who, after a few years, was sent by the Missionary Union to Moulmain, India, as a teacher in the school for the Karens. This lady was one of the first unmarried women to be sent out by the Union. After fourteen years of faithful service she was married to one of our foreign missionaries, Rev. Mr. Moore. Late in life she came back to this country and spent her few remaining years in the Baptist Ministers' Home at Fenton, Michigan.

Inspiring Missionary Interest

The pioneers who came to Michigan were mostly from New York and the New England States. Among these were

*By Rev. J. S. Boyden.

Baptists, who became the active members in the organization of the first Baptist churches in this State. While they had become interested in foreign mission work in the East and recognized their duty to give the gospel to all the world, they were unable to do much financially outside of their own churches. In the early forties, fresh interest was awakened by the coming of Rev. Alfred Bennett of New York, who represented the work at the meetings of the Associations in the State. He had just given for this work as printer his son, Cephus Bennett. His great soul was fired with our work abroad.

The writer, then a lad just reaching his teens, distinctly remembers a sermon which Elder Bennett preached at an Association held in the old log meeting house of the York (Washtenaw County) church, from the text in Matthew 4:14-16. Boyhood memory recalls three divisions of his sermon: "The hopeless condition of the pagan world; the hope of our race is the gospel of Christ; the duty and privilege of Christians to give the gospel to all the world." A new and greater interest was awakened among the delegates from the churches. Converted Karen students in our foreign schools began to be supported by churches at an annual expense of \$40. Among these churches may be mentioned the First Baptist Church of Detroit and the First Baptist Church of Ypsilanti, both of which continued the work for such students for many years.

Michigan Representatives Abroad

Lucy A. St. John, daughter of Deacon St. John of Napoleon, Michigan, was married to Rev. Justin M. Knowlton in 1853. He was at that time, under appointment by the Missionary Union, designated to Ningpo, China. They sailed that same autumn from New York, going around Cape Horn, and after nearly nine months' voyage reached their destination, calling at Japan on their way. It is said that Mrs. Knowlton was the first white woman to visit the Sunrise Kingdom. A little while after the death of Mr. Knowlton, which occurred in 1873, Mrs. Knowlton returned to this country, and in March, 1907, at the home of her daughter in Chicago, she passed away. Their work in China may be rightly classed as pioneer missionary service of a high character.

Lida A. Scott was the daughter of Deacon John Scott of Northville, Michigan. In 1877 she was married to Rev. A. J. Lyon, who was under appointment by the Missionary Union to open Bhamo Mission in Upper Burma. He died very suddenly after reaching the Mission. Mrs. Lyon, after remaining awhile in heroic endeavor in this mission, returned to this country. She is now in Swatow, China, the wife of Rev. William Ashmore, Jr., son of our honored missionary statesman, Dr. William Ashmore.

Mrs. Helen Watson Hancock, who went out from the Flint, Michigan, church in 1874, has spent a long life in successful work in Burma, and her work has been greatly blessed. She carried very heavy responsibilities, having had charge of Mission stations, and after thirty-three years of service visited this country, where she has many warm friends. She has returned to the foreign field.

Miss Anna Ambrose was converted and baptized in the Manchester, Michigan, Baptist church. She was sent out by the Missionary Union to Toungoo, Burma, in 1878.

A Pioneer Medical Missionary

Dr. Carrie H. Daniells of Troy, Oakland County, Michigan, was converted in early life. At the age of fifteen the Holy Spirit seemed to whisper to her heart a life of service as foreign missionary. With this in her heart she spent four years at Olivet and Oberlin colleges, graduating from Oberlin in 1867. After graduation, for some time she was a teacher. Her last work of this character was in Kalamazoo College. In 1871, the Woman's Foreign Mission Society of the West was organized, and for two years she was employed by this organization as State Secretary for Michigan.

As preparation for her life work, which was ever before her, she took a medical course in Cleveland, graduating in 1877. She accepted a call to do medical missionary service for the Missionary Union and was designated to Swatow, China, sailing from San Francisco in the fall of 1878. For pioneer work of medical missions she was eminently fitted, and to her belongs the honor of being the first medical missionary to be appointed by the Woman's Foreign Mission Society of the West. She was largely instrumental in the building of a hospital in Swatow, which finally, under the direction of Dr. S. B. Partridge, resulted in the erection of two

buildings well equipped for hospital purposes. In 1884 she was obliged to give up the work so dear to her heart on account of an acute attack of rheumatism. After partial recovery she was able to do some teaching, and for a time represented the Woman's Society of the West in Michigan. Worn down with chronic disease which had fastened itself upon her, she was obliged to go to the Ann Arbor Hospital late in May, 1904, and on July 2, following, she passed to her final rest.

Kalamazoo College Missionaries

We come now in this brief review to the later missionary service, a great deal of which is due to the missionary spirit which has always characterized Kalamazoo College. Rev. Luther Rice, a co-laborer with Adoniram Judson, returning to this country, so ably presented to the Baptists the Providential opening for world-wide service in foreign missions that he awakened the necessity of founding institutions of higher Christian learning. Kalamazoo College was the outgrowth of such a spirit in the hearts of the pioneer fathers.

It is befitting as a matter of history of the founders and patrons of this college that mention be made of the students who have gone out from it as foreign missionaries.

First in time of service was Mary E. Ensign, wife of Rev. J. H. Gill, who went out under appointment of the Methodist Episcopal Board to service in Northern India.

Lida A. Scott, of whom mention has already been made, went out in 1873 as the wife of Rev. A. J. Lyon, to Bhamo, Burma.

Frances E. Palmer was appointed by the Woman's Foreign Mission Society of the West in 1880, and commissioned by the Missionary Union to Toungoo, Burma. After fifteen years of devoted service she was obliged to return to this country on account of failing health.

In 1882, Mary J. Mawhir went out as the wife of Rev. W. H. Sanders, who was under appointment of the American Board of Commissioners for Foreign Missions to West Africa. After nine years of service she died on the field.

Alice Voorhorst went out in 1885 as the wife of Rev. A. Ottmans to Tokio, Japan, under appointment of the Reformed Church.

Rev. G. W. Taft, son of Rev. H. B. Taft of Weston, Michigan, went to Tokio, Japan, under appointment of the

Missionary Union, in 1889. His wife, Mary A. Boyden, went with him and died there November 2, 1890. He graduated with the class of 1886.

Louis E. Martin graduated in 1888. He was appointed by the Missionary Union as teacher to the Telugus, and is now principal of the Baptist college in Ongole, India. His wife, Nellora Clough, daughter of Dr. John E. Clough, who with her mother and the other children were residents of Kalamazoo while the children were being educated, went to India with her husband in 1891.

Belle H. Richards of Paw Paw, Michigan, went out as the wife of Rev. F. R. Bunker, who was sent to Africa by the American Board of Commissioners for Foreign Missions in 1891. Mrs. Bunker was a graduate in the class of 1887.

Ongola Clough, also a daughter of Dr. Clough, sailed with her husband, Rev. A. H. Curtis, who was appointed by the Missionary Union to the Nellore District, Lower India.

Rev. Frank Kurtz, son of Deacon Kurtz of Mt. Morris, Michigan, graduated in 1892, and in 1893 was sent to the Telugu Mission by the Missionary Union. With Mr. Kurtz went his wife, Elizabeth R. Fletcher, who graduated in 1889.

Kittie C. Miller married Rev. J. Woodbury, who received appointment from the Missionary Alliance of New York to service in China. They sailed in 1895.

Hannah F. Davidson, a graduate of 1884, was sent by the United Brethren in 1897 to Rhodesia, South Africa.

Herbert E. House, under appointment of the Board of Foreign Missions of the Presbyterian church, was sent to China to do missionary work in 1897.

Miss Dora B. Davis was sent to Bulgaria in 1900 by the Woman's Foreign Missionary Society of the Methodist Episcopal church.

Rev. Willard F. Dowd, son of Deacon Dowd of Hartford, Michigan, graduated in 1897 and was sent by the Missionary Union to Assam. Muriel A. Massey, his wife, also a graduate of 1897, went with him.

Rev. George E. Finlay of Battle Creek, Michigan, graduated in 1897, was appointed in 1898 to the Philippine Islands.

Rev. Ernest F. Hall, a graduate of 1902, was sent to Korea by the Presbyterian Foreign Board.

Rev. Charles L. Maxfield and his wife, Florence M. Teachout, were sent by the Missionary Union to the Philippines in 1904. He graduated in 1901.

Rev. Adoniram J. Weeks, of Pontiac, Michigan, a graduate of 1902, and his wife, Louise L. Scrimger, a graduate of 1901, under appointment of the Missionary Union, went to Burma in 1905.

Rev. Benjamin E. Robison was appointed by the Missionary Union to Ningpo, China, in 1906.

The older students of the college remember that more than fifty years ago there was a Missionary Society of Inquiry maintained by the College students, holding regular monthly meetings. This society has more recently been known as the Students' Volunteer Association. From pioneer times to the present Michigan Baptists have maintained through their churches a lively and growing interest in missionary work.

Other Michigan Missionaries

Aside from these already mentioned as students of Kalamazoo College the following are representatives of Michigan in the various fields:

Rev. and Mrs. J. H. Scott, of Brighton, Michigan, both born and educated in this State, were sent out under appointment of the Missionary Union in 1892 to Osaka, Japan, where they are doing valued service.

Rev. J. G. Huizinga and wife of Holland, Michigan, were appointed by the Missionary Union to Southern India in 1900.

Rev. Henry Huizinga (a brother of J. G. Huizinga) and wife went out under appointment of the Missionary Union to Ongole, India, in 1906.

The last contribution from Michigan to the foreign missionary work was Dr. N. C. Barlow, appointed by the Missionary Union as medical missionary to Hanchow, China. He is the son of Rev. N. P. Barlow, of Greenville, Michigan, an early graduate of Kalamazoo College.

This brief review of the work of the Michigan Baptists shows a gift of noble men and women from Baptist homes and churches to the service of our Lord and His Kingdom of far greater value than can be fully estimated by any money standard.

CHAPTER VII

THE AMERICAN BAPTIST PUBLICATION SOCIETY

OUR CHURCHES, AND MINISTERS, AND SABBATH-SCHOOLS, AND WHOLE PEOPLE, MUST HAVE BOOKS; AND THE CIRCULATION OF THOSE BOOKS SHOULD BE CONNECTED WITH THE PERSONAL LABORS OF THE ITINERANT MINISTER (OR COL-PORTER).—REPORT OF 1846.

THE organization of this Society was suggested by Rev. Samuel Cornelius,* taking off his bell-crown hat filled with tracts in the presence of Noah Davis. The latter remarked that "there ought to be something besides a hat for the depository of literature issued by the Baptists."

A meeting was held in Washington, February 25, 1824, at which twenty-five persons were present. A constitution was adopted and officers were elected. Rev. Samuel Cornelius and Noah Davis were constituent members of the Society. In 1826, Philadelphia was chosen as headquarters. The Depository occupied a room about fifteen feet square at an annual rental of \$100, a few tracts were printed, and the great work of the American Baptist Publication Society was begun, extending its scope and influence until the present, with Sunday-school missionaries in nearly every State in the Union, and an annual business aggregating nearly one million dollars.

A Sunday-School Board

In 1869, at a meeting held in Detroit, a Sunday-school Board was organized. A committee to foster the work was appointed. Dr. Edward Olney was chairman, and Rev. O. F. A. Spinning secretary.

The committee on organization recommended the appointment of a Sunday-school commission of five brethren,

*Rev. Samuel Cornelius was at that time a pastor in Alexandria, Virginia. In 1848 he came to Michigan, held pastorates in various parts of the State, and for more than twenty-five years led and coöperated in fostering denominational interests.

whose duties should be to have a general oversight of our Sunday-school interests in coöperation with the American Baptist Publication Society. The commission consisted of Rev. J. C. Baker, S. O. Gardiner, C. D. Hanscomb, Professor Edward Olney, and Rev. O. F. A. Spinning. A resolution was passed voicing the need and desirability of a missionary for Michigan. The American Baptist Publication Society responded favorably, and Rev. O. F. A. Spinning of Grass Lake was appointed by the Society in March, 1871. The following September the commission recommended the organization of a Baptist State Sunday-school Convention, auxiliary to the American Baptist Publication Society. A few weeks later, when the State Convention met in East Saginaw, a constitution was adopted in which the object of the organization was stated in brief to be the "promotion of the cause of Christ by improving the character of our Sunday-schools; by developing and educating teachers and workers; by aiding feeble churches to sustain themselves by means of the Sunday-school work and to plant and foster Sunday-schools in destitute but promising fields."

The organization was to be "composed of delegates of the Baptist Associations, churches and Sunday-schools of the State and to be auxiliary to the American Baptist Publication Society, the meetings to be held in connection with those of the State Convention."

Union with State Convention

The Sunday-school Association had charge of the Sunday-school work until 1874, when at the instance of the State Convention the work was brought under its supervision. The Association closed its existence, not to discontinue its successful work, but to do it in another way.

The Board of the American Baptist Publication Society and State Sunday-school work was appointed in 1875: E. J. Fish, D.D., chairman, Rev. E. O. Taylor, secretary. The coöperative plan between the Society and the State Board was to be continued, the Board to make the Society's district secretary its financial agent; and Rev. O. F. A. Spinning was appointed missionary. The State was divided into six districts and Brother Spinning was instructed to devote two months' time to each. At a meeting of the Board held in March, notification was received from the American Baptist

Publication Society that, owing to the overdrawn condition of the treasury of the Benevolent Department of the Society, the coöperative relation would be discontinued from May 1st, and the support of the Missionary withdrawn. Through intercession of the Missionary and Secretary, a new proposition was considered and adopted. The plan was in brief:

A Coöperative Plan

The State Board to select the Missionary, name his salary and direct his work, subject to the approval of the Society; the latter to assume responsibility for the prompt payment of the Missionary's salary and expenses, together with expenses of the board, the Missionary to be known as the Agent and Missionary of the American Baptist Publication Society and the State Board.

The Missionary, as the Society's Agent, to have full charge of the collection of funds for the Society on his field, and through him all funds designated for the Society to be transmitted to its treasury.

The State Board to aid the Missionary in both his missionary and collecting work by counsel and coöperation.

Dr. Benjamin Griffith consented to this plan with the proviso that if money collected on the field did not equal expenses, the missionary service would be discontinued. The statement closed with the words:

"We hope the trial will prove that Michigan, in which the Society has done more than in any other State in the Union, even for more than twenty years, will now much more than meet the expenses of a good Sunday-school Missionary."

A Zealous Servant

Upon this new basis, six years' services of Rev. F. G. Thearle in the State were concluded, and Rev. O. F. A. Spinning was elected Missionary. In May, 1876, Mr. Spinning gave the following resumé:

"In 1869 we had 145 Sunday-schools and about 9,000 members. Since that time there have been organized an average of 32 schools a year for five years, 133 have survived and become permanent. Increase of membership, over 19,000. The number of schools has doubled and the membership trebled."

In respect to the efficiency of Brother Spinning the Sunday-school Board made this minute:

"Throughout the year, he has in labor surpassed the requirement of the Board, which has found it necessary to hold him in check rather than stimulate to work."

Live Missionary Work

Rev. W. L. Farnum in 1886 wrote, after ten years of service upon the State Sunday-school Board:

"In my judgment, the church that works most and best in the Sunday-school is to be the church of the future. I am convinced that the present policy of the Sunday-school Board is both practical and wise. Our Sunday-school Missionary is instructed to go where missionary work is needed and leave the Board to look after the finances. In 1865, a special committee, after a year's effort, found seventy-four schools among 234 churches in Michigan. Now the Sunday-schools outnumber the churches, more schools and about 7,000 more members. Nearly one-third of the conversions last year were from the Sunday-schools. In 1867 the schools gave \$31 for benevolence, in 1884 over \$3,000. The Publication Society has kept Missionaries L. B. Fish, O. F. A. Spinning, C. D. Gregory, E. B. Edmunds, and E. D. Rundell in the field for twenty years, and to them we are largely indebted for these results. God will be found with the earnest, devoted, intelligent worker, whether individual, church, or denomination. Let us fall in with God's plan and succeed."

Rev. E. D. Rundell said of the Society, "It is a Foreign Mission, Home Mission, State Mission, Christian Education, Publication and Sunday-school work combined."

Chapel Cars

The Chapel Car came to be recognized as an efficient instrument in the missionary work of the Publication Society. The first car was built in 1891; the last, "Herald of Hope," was built by the young men of the country. The first impetus to its building came from ten young men in Woodward Avenue Baptist Church, Detroit, who gave \$100 each.

In 1908 the Society reported that over 14,000 persons

have professed conversion in these cars; 153 churches have been organized through their influence; 126 meeting houses built, and 5,948 persons have been baptized.

From Chapel Car Hymn by S. F. Smith

Roll o'er the mountain's height,
Roll to the waters bright,
The distant sea.
Visit the lonely vale,
Outfly the wintry gale,
Thy errand will not fail;
God moves with thee.

Salvation's chariot, roll
On, till from pole to pole
Christ reigns alone;
Till darkness turns to day,
Till earth shall choose His sway,
And all its trophies lay
Before His throne.

The First Colportage Wagon

The desire for such a wagon came to Rev. E. M. Stephenson, after some bitter experiences with heavy handbags, long walks, and many other unpleasant situations. The first move was the writing of a letter to Rev. John Fletcher, of Plainwell; one to Aunt Lizzie Aitken, Chicago; and one to Dr. R. G. Seymour, Philadelphia; all of whom agreed that the idea was good and hoped for success. Letters were then sent to all Sunday-schools south of the Pere Marquette Railroad. During the winter an amount sufficient came in to purchase a team and harness, and Mrs. Fletcher of Plainwell gave the wagon.

In April, 1897, the outfit was dedicated at Plainwell with appropriate exercises, participated in by the leading members of the State Sunday-school Board and President Slocum of Kalamazoo College. The first year's work was a surprise to the most enthusiastic, and the report placed this kind of missionary enterprise on a permanent footing. The experiences of the summer, however, made it clear that a wagon better equipped for camping out was necessary; hence the original wagon and first team were sold at a profit and the money deposited in aid of a model wagon and better team. A little more money was raised, and in April, 1898, at Jackson,

where the wagon was built and where a State Sunday-school Convention was called for the purpose, the new wagon and team were set apart for service, Rev. J. Fletcher delivering the sermon and Dr. Seymour making the missionary address.

The first fifty weeks of service with the new wagon resulted in the following:

3,863 miles traveled; 301 meetings held; 434 sermons and addresses; 2,082 families visited; 499 Bibles and 590 Testaments sold; 151 Bibles and 161 Testaments given; 1,008 books sold and 918 given; 73,795 pages of tracts and 225,565 pages of religious papers distributed.

Wagon No. 1 was followed by No. 2, sent to Utah. No. 3, built in Grand Rapids, was dedicated in the spring of 1898. The number of wagons owned by the Publication Society has increased to fifty-seven, and with those operated by Associations and Conventions in the same kind of work the number is not less than seventy, including a wagon in Porto Rico.

A note from the Corresponding Secretary (1908) states: "Michigan is one of the best States on the business side of the Society's work, but in the benevolent work has not done as well."

Rev. O. F. A. Spinning

O. F. A. Spinning was born in Rochester, New York, 1824, and at the age of thirteen was thrown on his own resources. With a capital of \$80 and no financial friends, he started upon a six years' course of study at Madison, now Colgate University, supporting himself by farm work, teaching and preaching. He graduated in 1849. He came to Michigan in 1869 as pastor at Grass Lake, and in 1871 became State Sunday-school Superintendent. It was at his suggestion that the State Convention organized its various lines of work into departments under the direction of elected boards.

During his six years' service the membership of the Baptist Sunday-schools in the State increased from 10,000 to more than 30,000. At call of the State Mission Board he gave five years of labor to the Reading church and saved the cause. He aided in building houses of worship in Middleville, Milan, Gregory and Stockbridge. His last pastorate was at Belding, where he did most heroic work. He wrote the *Herald* a little time before his death: "I am now seventy-eight years of age, and have tried to preach the gospel for fifty-three years with no abatement of interest, and with

deeper insight into the doctrines of grace, with clearer faith and stronger assurance of redemption through Christ." Michigan Baptists should never forget his splendid service to the cause of Christ in the work which he did for the Sunday-schools and churches of the State.

Rev. E. D. Rundell

In 1878, Rev. Jay Huntington introduced Brother Rundell to the Baptists of Michigan as one of the "best Sunday-school workers in the State." Besides conducting the home school in the village of New Buffalo, he conducted two others, one four miles away, from which some eight or nine persons had already been added to the church; the other two miles distant in another direction, which was also making excellent record. Mr. Rundell has during all the years since, made and is now making most excellent Baptist history. After laborious service as Chaplain in the Michigan State Prison, Jackson, he recently resigned to accept the pastorate of Ganson Street Baptist Church, same city, where he will do a large work.

His remarkably successful leadership in the State Sunday-school work is deserving of more than the brief mention we are able to give. It was fourteen years of exacting labor, in which he never took a vacation, but with every waking hour felt the burden, the care, the responsibility of this great work. That he had a comprehensive grasp of the situation is illustrated by a brief extract from his report, 1887:

"There are 300,000 Sunday-school scholars in Michigan in denominational and undenominational schools; 37,000 of them are in Baptist schools. This, in a population of 1,800,000 people, is not a large per cent. under Baptist teaching. Denominational bias is often formed long before children are converted. We should use means that will give truth a chance in the young mind. We must place proper literature in the family.

"We ought to be able to give away a thousand dollars' worth of books and five hundred dollars' worth of tracts a year in Michigan. Thus would thousands of new voices in the homes of our State plead for righteousness and truth in the quiet of domestic life. And this must be if we are to reap the harvest pleasing to God."

Sowing the Seed Literally

On one occasion, traveling through the northern part of the Lower Peninsula, Mr. Rundell stopped at the house of a farmer. It was in the spring; he asked Mr. Rundell how much clover-seed ought to be sown to an acre of ground. Having been raised on a farm, Mr. Rundell was able to inform him, when the farmer stated he had four acres which he desired to put into clover. Mr. Rundell took the seed, went to the field and sowed the four acres. A year or more afterward he met the man in Detroit. He remarked that he had always felt he owed something for the sowing of that clover-seed, and asked if there was any special work that the State Mission people were anxious to accomplish. Mr. Rundell told him that just then we were trying to employ a man to go into the Upper Peninsula, and that the cost of such a man would be \$40 a month, and we did not see where the money was coming from. The farmer handed over \$40, saying, "I will pay his salary for one month."

That \$40 was an impetus to the Upper Peninsula work, and Rev. J. S. Collins was employed and was soon visiting all parts of that territory.

Jay Pruden

A most faithful colporter of the Publication Society, Jay Pruden, was born near St. John, Michigan, in October, 1867. One season he walked regularly nine miles to school. He was converted and baptized in 1890, studied in Kalamazoo College and for a time was pastor at Burr Oak. During the summer of 1892 he walked thirteen miles on Sundays, caring for three Sunday-schools and a young people's meeting. Illustrative of his patience and perseverance, he visited one schoolhouse, six miles away, five Sundays in succession when no one came; but at length a good Sunday-school was established. In December, 1892, he was commissioned by the Publication Society as colporter. Ill health led him to change climate, and he went to Utah in 1897, engaging in the same work. In February, 1900, he returned to Michigan to act as Sunday-school Missionary, in which service he was eminently successful. In the interest of health he again sought change of climate and in 1907 removed to California.

What Came from a Snowstorm

One evening after a weary day's work, Colporter Pruden found himself in a violent snowstorm, carrying in his hands two bags containing books and Bibles. He did not know where he was going to rest for the night. While looking for a lodging through the blinding snow he heard a voice calling him: "Stranger, don't you want to come in out of the storm?" He discovered a humble home in which there was an old man and his aged wife. He went in and accepted their hospitality, and endeavored to talk with them on the subject of religion before retiring; but his message was received almost with curses, and he retired to rest with a heavy heart.

In the morning the old gentleman and his wife met him as he was coming out of his sleeping apartment and said: "Stranger, have you a Bible?" He said: "Yes;" but why do you ask such a question after last night's declarations?" The old man replied: "We want you to read it to us and pray with us." Then the colporter said: "I would like to know why you changed?" The old man said: "Stranger, do you know you talk in your sleep?" and he replied, "No." "Well, wife and I have been kept awake by hearing you say every little while in your sleep, 'Oh! that they might know Jesus;' and we want to know Him."

This man and his wife were converted; and a few weeks later they drove seven miles to a Baptist church in order to make their confession of faith.

Incidents by the Way

Rev. E. M. Stephenson says: It happened in Cedar, when Jay Pruden and I were out with the wagon, the first trip. We called at a house where a woman was ironing, and she invited us in. The husband was a helpless cripple. When he heard me tell of the wagon, he shouted in a rough tone: "Well, bless my soul and body, if that doesn't beat all! Can't beg enough on foot, but must get two horses and a wagon!" I replied that we had not begged yet, and we had not even taken a collection, but had given away a large number of Bibles, books and Testaments.

The old man called to his wife: "Mary Ann, bring my pocket book. If these men don't take up collections, and

don't beg, the Lord knows some one must help them. There, take that dollar! I was an old soldier and Uncle Sam helps me to a little change once in a while." On the principle that it is more blessed to give than to receive we accepted the dollar.

The "Baby Organ"

I drove into a rural community to hold a Sunday service in a schoolhouse. At the appointed time I took the "baby organ" from the wagon and began the song service. At the first line a little boy ran from the meeting as fast as his legs would carry him. In a short time he came back leading a portly man, who seated himself near the desk and listened attentively to the sermon. In closing I made mention of the "baby organ" and asked all to join in the singing. The man burst into uncontrollable laughter and went out, while the little boy stood close to the instrument filled with wonder. The man returned to explain that the boy ran home in great excitement saying, "Pa, come right up there. A man has a little baby in an organ and when he plays the baby sings, it does."

At another place I was asked by a little girl: "How long will it take the baby organ to grow up?"



CHAPTER VIII

WOMEN'S SOCIETIES

I

Woman's Baptist Home Mission Society of Michigan*

THROUGH FOREIGN MISSIONS WE ARE SENDING THE GOSPEL TO THE ENDS OF THE EARTH. AS A HOME MISSION GOD IS SENDING THE PEOPLE FROM THE ENDS OF THE EARTH TO OUR SHORES AND VERY DOORS. AMERICA TO-DAY IS A UNIQUE MISSION FIELD. NO SUCH OPPORTUNITY EVER CAME TO THE CHRISTIAN CHURCH BEFORE. WHAT WILL THE CHURCH DO WITH IT? THE FUTURE OF OUR FREE LAND LIES IN THE ANSWER.—HOWARD B. GROSE.

IT was in 1873, during that special wave of missionary enthusiasm which swept over the entire country, that the women of Michigan felt it desirable to form some organization to forward their Home Mission work in a systematic way.

Their first statement of the need of Michigan for such work appeared in the *Christian Herald*, April 9, 1873, signed by fifty women; and was well adapted to arouse the interest of all other women in the State open to such an appeal.

There were then some entire counties in Michigan without a Baptist church, and there were, besides, a large number of churches with small membership, unable to support a pastor—churches which would become extinct without outside aid.

Besides this need of the thorough establishment of churches throughout the State, Michigan was emphatically a mission field. Its lumber camps and its mines had drawn a large population of foreigners, many of whom lacked the habits and ways of Christian civilization. Such was the large settlement of Scandinavians in the mining district around Ishpeming in the Upper Peninsula, and all the various nationalities—Italians, Germans, Danes, Swedes—who gathered in the lumber camps of western Michigan; not to mention the Poles, Italians and Germans in the very midst of

*By Mrs. Cornelia S. Fox.



Mrs. L. B. Austin

Mrs. J. A. Warren

Mrs. W. A. Moore

Mrs. E. H. E. Jameson

Mrs. A. J. Fox

Detroit, who were in too great numbers and too squalid circumstances to be reached by the slight machinery of their own religious organization in America.

The State Mission Board of men had, of course, begun work in this field, but considering that possibly two-thirds of the Baptists in the State were women, it seemed as if women's work were, in a way, a necessity.

Organization of the Women's Board

Accordingly the fifty women who signed this first statement or appeal invited all interested to attend a meeting in Detroit, April 29, 1873, where a free conference was held, the need of the movement recognized, and the new organization (known for the first three years as the Women's Board of Baptist Missions, and after that by its present name, under which it was incorporated in 1891) became a fact and a factor in Michigan work.

At first the Women's Board coöperated only with the State Board of Michigan, but soon it contributed also to the American Baptist Home Mission Society, and finally, in 1893, to the Women's Baptist Home Mission Society—headquarters in Chicago.

Its plan of action was not to send new missionaries to fields where there were already Baptist missionaries supported with difficulty, but to aid in the support of such missionaries, first, by boxes and supplies, and then, as the organization increased in power and means, by regular pledges of money to be used in stated ways. The bulk of the income went in these pledges.

The reason of the Women's Board for not merging with the Chicago Society or joining in the movement to unite all Women's Boards of Baptist Missions has been simply that they were already well organized for work in the State, and the change would have done more harm than good by breaking up a system arranged with so much care to meet the special needs of the State.

Broadening Scope of the Work

While the primary motive was work in their own State, the Michigan women became speedily interested in work outside,—the general Home Mission work in North America.

This was partly because their contributions to the State Board and the American Baptist Home Mission Society often helped to support missionaries among the Indians in Mexico, the children of Alaska, etc., and partly because to help in the support of any cause is to become more and more broadly and vitally interested in it.

In making so condensed and sweeping a report of the Society's development as this must necessarily be, a comparison of the first annual report in 1874 and that for 1906 brings out perhaps more clearly than anything else could not only the progress they have made, but the resources they have used.

The first annual report (1874) shows that while nearly all the Associations in the State had adopted the plan of organizing Women's Mission Circles in the churches, only forty auxiliary circles contributed financially, and the whole amount raised was \$740.47; which was used toward the support of two missionaries, the Rev. H. C. Sedgebloom among the Swedes at Ishpeming, and Miss Carrie V. Dyer in the Freedman's School at Nashville, Tennessee.

The thirty-third annual report (October 16, 1906) shows, in the first place, a fully organized mission work among the women of Michigan—a work divided first into twenty Associations, each looking after and reporting its own churches and circles. It shows, in the second place, 457 Baptist churches, a number of which the Women's circles, their Bible Woman, or their Field Secretary have inspired to organization. It shows in the third place 394 Mission Circles, all active workers and reporting to headquarters, besides many Young Ladies' Societies, Junior Mission Bands and even Baby Bands.

The change in the financial report is corresponding and shows a disbursement of \$6,186.65, spent either through the State Board, the American Baptist Home Mission Society, the Chicago Society, or in special or designated work.

The Fruits of Devoted Service

Such a change could only have taken place in so difficult and barren a field as Michigan by the most active and self-sacrificing work; and through the routine of business reports one gets a glimpse occasionally of how, humanly speaking, it has been accomplished.

In the first place, let us think for a moment of the women

who have given their work, free of pay, in order that this organization might be established. In fact, one might say the work has all been done gratuitously, for the expenses of the Society have been limited nearly always to printing, postage and traveling expenses, and even these have in many cases been donated. The ladies of the Board have given their services, hours of writing, and hours of discussion as to ways and means; the Association Secretaries have visited the churches in their Associations often at much expense, trouble, and cost of time; and the Circles in country places where the people live at great distances have managed to meet—yes, and contribute, where a cent would perhaps seem as large to them as a dollar to others.

To quote from Mrs. Moore's report in the history of the first twenty-five years of the Society:

"Churches anxious to build houses of worship and too poor to contract, went personally to the woods, cut the trees and prepared the needed lumber, while the faithful missionary pastor aided them with his own hands during the week, and maintained his five preaching appointments on the Sabbath."

Even the missionaries who have given their whole time to the work have exacted only enough pay for the most necessary expenses. And so the Women's Baptist Home Mission Society of Michigan is really the result of faithful personal gift of time and labor, in which all have had share.

When one thinks, in the light of all this, of the \$105,456.57 which the Society during these thirty-three years has received and disbursed, it begins to assume a different aspect than that of the mere money; it means strong organization and many faithful workers.

The Box and Supply Committee well illustrates this point. Much warm clothing, food and the necessities of life have been sent to pastors and missionaries. This can be, it is true, represented in money; but who aroused the interest? Who gave the clothing? And who, free of charge, did the hours and hours of packing that such boxes and barrels demand?

The Educational Work

I have left one of the most important features of this work until the last; that is, the educational.

Since 1879, the *Christian Herald* allowed space to report the progress of the Woman's Home Mission Society, to print letters of interest, and later on, programs for the use of Mission Circles. Mrs. Trowbridge, editor of the *Christian Herald*, has been of invaluable assistance along this line, and since the *Christian Herald* has passed into other hands, it has still continued to be generous in its attitude toward the Society.

Soon after its organization, the need for systematic distribution of literature was felt. As the Society grew more powerful, it was able to contribute to more of the missionaries sent by the Boards with which they coöperated, and it was considered of the utmost importance that the women of Michigan should know of the conditions and circumstances of people whom they were asked to aid. Small pamphlets or leaflets were therefore circulated, which told of work among the Mexicans, the Mormons, the Chinese in California, the colored people of Virginia, the Indians of Indian Territory, as well as the various foreigners in their own State. Papers were requested from members of the Circles, containing more specific information on the customs and manners of these peoples, and those who had been so fortunate as to obtain personal knowledge of any one of these fields were welcomed with enthusiasm.

Thorough and Intelligent Organization

To sum up: Women's work in Baptist Home Missions is not only thoroughly but intelligently organized in Michigan. Even the most remote circles are kept informed and in touch with Home Mission Work by means of frequent supplies of literature and by as many visits from workers from other fields as it is possible to bring about.

It would be impossible to name in so little space all the strong good women who have contributed to this success; but there are two who stand out prominently, and cannot be omitted without a word of admiration for their patience and faith: Mrs. L. B. Austin, for ten years president, and always interested in everything concerning Home Missions, and Mrs. Wm. A. Moore, an officer of the Society since its beginning, and ever a faithful and loving worker. Their names and words have stood for much to thousands of women throughout the country.

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It is owing to such women that the gospel is being preached in many otherwise pastorless places in Michigan, and that the Society continues to grow in its ability and power to do good, in its intelligence, and in its financial resources.

Personnel

In the history of the Society, Mrs. William A. Moore leads the list in length of time and importance of service, having held office continuously for thirty-six years (1873-1909) and having been president for over fifteen years. Among other faithful officers in various capacities and for long periods of time we mention Mrs. S. A. Gibson, Mrs. Solon Prentiss, Mrs. A. Ten Brook, Mrs. John Mathews, Mrs. G. P. Warren, Mrs. E. J. Davis, Mrs. R. H. Rumsey, Mrs. W. H. Brearley, Mrs. W. B. Renwick, Mrs. J. A. Warren, Mrs. L. B. Austin, president and president-emeritus for over twenty-five years, Mrs. E. H. E. Jameson, a faithful member of the board for over seventeen years, Mrs. A. J. Fox, corresponding secretary continuously from 1888 for nearly twenty years, until her removal from the State.

Among constituent members, annual contributors and life members now living are Mrs. William C. Colburn, Miss Harriet Hodge, Mrs. L. H. Trowbridge, Mrs. S. B. Colman, Mrs. William A. Moore. In the long list of life members, ever ready to respond to emergency calls of the Treasurer, but who have gone to their reward, were Mrs. O. S. Gulley, Mrs. J. D. Standish, Mrs. C. C. Bowen, Mrs. Wells Burt, Mrs. F. C. Kendrick.

Among State missionaries and workers among Freedmen, Indians, Chinese and other peoples of foreign nationalities, two are worthy of special mention because of efficiency and length of continuous service. Miss C. V. Dyer, the first missionary appointed by the Society in 1873 in schools for freed people of the South, has in Nashville, Tennessee, and Richmond, Virginia, filled a quota of thirty-six years.

Mrs. S. C. D. Bassett, who began evangelistic, Bible and Sunday-school work in northwestern Nebraska in 1886, has since 1891 labored under the auspices of this Society.

Much valuable service has been rendered by Field Workers, notably by Miss Harriet P. Cooper and the late Miss Esther Karnell.

Miss Carrie V. Dyer

Miss Dyer, of Richmond, Virginia, the first missionary appointed by the Woman's Baptist Home Mission Society,



MISS CARRIE V. DYER

is a native of the State, and in her youth was baptized by Rev. L. H. Trowbridge in one of the beautiful inland lakes of Cass County. Soon thereafter her pastor received a letter from Providence, R. I., describing an ideal teacher for a school of colored children, asking if he could recommend such an one. Miss Dyer seemed to meet the requirements. The position was tendered, and in Miss Lydia B. Mann's school Miss Dyer began her missionary life work, over forty years ago.

From this school she went as teacher to Nashville Institute, Tennessee, thence to Harts-horn Memorial College for girls at Richmond, where she has taught since 1884, and is still at her post. She is now, and has been during its entire history, under appointment of the Woman's Home Mission Society of Michigan, coöperating with the Board of the American Baptist Home Mission Society, New York. Miss Dyer has spent several summer vacations in her native State in the interests of educational work among the colored people. She is a forceful speaker, and with the work upon her heart, her advocacy has resulted in many dollars to the missionary treasury and for individual work among the Freedmen.

Mrs. S. C. D. Bassett

Mrs. Bassett is the daughter of the late Rev. and Mrs. Gershom B. Day, founders of the Baptist church in Sturgis. Her early life was spent in that place; later she pursued studies in Whitehall, New York, and at Kalamazoo College. She was converted in youth and from the first engaged actively in church and Sunday-school work. She taught in public schools—at Elkhart, Indiana, and Three Rivers,

Michigan. In the latter place she was united in marriage with Mr. W. H. Bassett. They were both engaged in Christian work until he was attacked with fatal illness. In the interests of health they went to Colorado, but his death soon followed, in August, 1886.

Mrs. Bassett at once inclined to missionary labor, and began visiting sparsely settled communities, feeble churches and school districts, carrying the Word from house to house. The service was carried on gratuitously, Mrs. Bassett feeling that this course would remove the last excuse of some who maintain that ministers do their work professionally and for compensation, as do laborers in other callings.



MRS. S. C. D. BASSETT

In 1891, Mrs. Bassett was commissioned by the Woman's Baptist Home Mission Society of Michigan as Bible reader and Missionary for Northwestern Nebraska. At that date there was but one settled pastor in the Association comprised of Sheridan, Dawes, Box Butte and Sioux Counties. Her first meeting was held in Lawn, where the little church numbered fourteen members. It was a severe winter, people were scattered over a large territory, but attendance was good and the membership of the church was doubled. We quote from one of Mrs. Bassett's reports:

"In 1895, I conducted a grove meeting on the Niobrara, fifteen miles south of Gordon. The Spirit was present from the first; forty-two persons were baptized, among the number seven husbands and their wives; seven persons were received on Christian experience and five by letter. Cowboys came forty miles to attend the Sunday services, riding all night to get back to their duties on Monday.

"One of the converts was a young man accustomed to go upon an annual hunting expedition, the party indulging in drink and having what they called a hilarious good time. When he declined to go, his comrades insisted and offered to pay railroad fare and all expenses. The young Christian rode fifty miles on horseback to seek advice. I endeavored

to throw the responsibility of decision upon him, and after reading God's Word upon the subject, and prayer, he returned home. I was overjoyed later, that he conquered temptation, and when the party passed through Harrison the young Christian was not with them."

Mrs. Bassett is still on the field (1909) doing Christian work as strength and opportunity permit.

A Chadron newspaper, in referring to a visit of Mrs. Bassett at the home of Dr. and Mrs. Weir, said:

"Mrs. Bassett organized the first church society in Canton, several years ago. At that time meetings were held in an old sod house. At present a neat frame building houses the congregation."

The Sod Church*

A roof of grass, a wall of sod,
Rude handiwork of settlers' hands,
Pale windflowers from the low eaves nod,
Lone temple of the prairie lands.

For earth it is, of Nature's stock,
Pretending naught of charm or grace—
Yet there doth one devoted flock
Find joy and His abiding place.

So near to Nature and to God
Seem those who wait devoutly there,
Within the little church of sod,
To spend an hour in song and prayer,

That when, across the greening ways,
Where roam the herds and flocks at will,
Comes clear and sweet a hymn of praise,
The traveler halts, his heart athrill.

How strong are thy foundations laid,
Brave builders of the mighty West—
The Church and School—be ne'er dismayed,
On these thy hopes shall safely rest.

*From the Youth's Companion.

II

**Woman's Baptist Foreign Mission Society of
Michigan***

THE WORLD DOES NOT CONTAIN TRUER, NOBLER, SWEETER WOMEN THAN THE WIVES OF MISSIONARIES. THEY FEEL MORE KEENLY THAN MEN THE LONELINESS AND PRIVATIONS OF MISSIONARY LIFE. BUT THEIR COURAGE SELDOM FALTERS. THEY OFTEN NERVE THEIR HUSBANDS TO MORE RESOLUTE EFFORT.—A. J. BROWN.

"Looking Backward" is occasionally a good exercise. God commanded His people long ago to celebrate certain anniversary days in their history that they might "remember all the way the Lord had led them." In the same spirit we recall the organization of the Woman's Baptist Foreign Mission Society of Michigan. Our Society does not claim to have started Foreign Mission work among Michigan women. That was done as early as 1871, when the women of our land, moved like Mary of Bethany to bring a special love gift to their Saviour, organized Women's Circles in many of our churches for missionary work. These Mission Circles were to supplement the work of our General Societies by sending out *women* missionaries to work for the women and children in heathen homes and to teach in mission schools. The officers who had this work in charge for the Central and Western States were in Chicago, and the organization was called the Society of the West. A State Secretary was appointed for each State, and this Secretary acted as a magnet to hold together the separate Circles. Dr. Caroline H. Daniells first held this position in Michigan, and Mrs. Sophia Bronson Titterington and Mrs. Harriet Swegles followed in turn. These were the pioneer workers in the State, and so well did they work, and so responsive were the women, that in 1878 there were 131 Circles contributing about \$2,000 a year to Foreign Missions; and, best of all, four Michigan women heard the call, "Who will go?" and answered, "Here am I, send me." These were Miss Mary Rankin, Miss Helen Watson, Miss Anna Sweet, and Dr. Caroline H. Daniells. But there was no State organization of these workers, and so no recognized place in our State Convention, and none of the inspiration which comes from union in service.

*By Mrs. Mary Cooper Leete, Detroit.



Miss Carrie Daniels

Mrs. L. Leete, Jr.

Mrs. C. Van Hasan

Mrs. S.W. Phelps

Miss S.A. Beardsley

Organization of the Society

The time had come for this step. Dr. Daniells went as our first medical missionary to China in 1878, and her going and her letters home wonderfully quickened missionary enthusiasm. The State Convention met at Kalamazoo in October, 1879, and the women interested in Foreign Missions met, too, and, adopting a State Constitution, organized as a State Society auxiliary to the Society of the West. As Minerva sprang from the head of Jove, full grown and fully armed, so this Society seemed full grown and armed for service at that inaugural meeting. Officers were elected, and a State expense fund was determined upon; the State was to be kept informed of the work through a column in the *Christian Herald*; the Society of the West was invited to hold its next annual meeting in Detroit; Mrs. Bronson and Mrs. Clough, returned missionaries, gave inspiring addresses. Dr. Daniells sent an appeal for a hospital in Swatow, China, and the genuineness of the enthusiasm was proved by the fact that, in a few moments, \$500 was raised for that purpose; the mother of Dr. Daniells giving the first \$100. Is it any wonder that after such a meeting the State Convention passed a resolution that "The Women's Baptist Foreign Mission Society of Michigan be an acknowledged part of the State Convention."

The Roll of Presidents

This was the beginning of our State Society. What of the years since then?

First, as to the officers. Biography is an important sidelight on history. The lives of the officers would be an interesting part of this chronicle and it would be missionary reading, too. But time permits only the briefest mention of a few names. Just as a mother's influence is often seen in her children, so it seems as if the gracious presence and wise counsel and generous heart of the first President, Mrs. Caleb Van Husan, had left a benediction on all the life of the Society. Our next President was Mrs. Z. Grenell. The service of Mrs. Van Husan and Mrs. Grenell as Presidents of the Society covered a period of seventeen years, Mrs. Van Husan serving for nine years and Mrs. Grenell for eight years. Our other Presidents have been Mrs. J. S. Holmes,

Mrs. K. Brooks, Mrs. C. W. Barber, Mrs. J. P. Johnson, and Mrs. T. T. Leete, Jr. These all have held the office, not as an honor merely but as Christ had in mind when He said, "He that is greatest among you, let him be the servant."

Secretaries of the Society

The first Corresponding or State Secretary of this Society was Mrs. Harriet Swegles—one of those described by Paul's words, "called to be a saint." Fifteen years of most devoted service she gave; and when, through failing health, she was retired to the rank of Honorary Secretary, her spirit triumphed over her weak flesh, and during the last of her seventy-four years of life here, she acted as Secretary of her Association, wrote 250 letters for the Home at Morgan Park, and raised a special fund of \$750 for the cause she loved. Our roll call of Secretaries since would be responded to by Mrs. R. E. Manning, Dr. Daniells, Mrs. F. Retan, Mrs. J. P. Johnson, Mrs. W. P. Parker, Mrs. W. S. R. Johnston, Mrs. N. B. Ackley, and Mrs. W. DesAutels. The first Recording Secretary was Mrs. E. J. Fish; but for the past twenty-one years Miss S. A. Beardsley has filled this office most efficiently. Miss Beardsley has been an officer of this Society for more consecutive years than any other. Like the writer of the eleventh chapter of Hebrews, this historian would say, "And what shall I say more? For time would fail to tell" of other officers, Board members, Associational Secretaries and private members "who through faith . . . obtained promises and out of weakness were made strong." Many of these laborers have entered into rest and we may well pray, "Oh, God, to us may grace be given to follow in their train."

Methods of Work

The officers and Executive Board plan the work of the State. It was soon found that, for convenience of meeting, a majority of the Board should be elected from Detroit. Since 1891, regular monthly Board meetings have been held there. The collecting of the State Expense Fund has been one part of the work of the Board members, and in 1899 a special treasurer was elected for this fund—Mrs. H. H. Jackson, succeeded later by Mrs. F. B. Clark.

The State Secretary keeps in close touch with the Asso-

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ciational Secretaries and these Associational Secretaries have oversight of all the Circles in their respective Associations; and so we are all bound together by this "blest tie" of fellowship in service and we may say that "we are workers together with Him."

At first this Society, in union with the Women's Home Mission Society, had charge of an evening session of the Convention; but since 1890 this has been given up and the report of this Society is given before the Convention in connection with the regular Foreign Mission session.

Among the methods of work, some may be classed as *educational*. Mrs. C. W. Barber in 1887 took charge of a correspondence school embracing a course in Bible Study and a course in Christian Doctrine. This was for the training of those who had mission work in view, and accomplished good results until it was abandoned for lack of a leader when Mrs. Barber left the State. The plan of holding union basket meetings at central points, for the study of mission fields, was inaugurated in 1892, the year of the Centennial of Missions. Time and study have been given to the preparation of programs for circulation among the Circles. Sometimes these have appeared in the *Herald* column; and one year a book of programs was published jointly by the Home Mission Society and this Society. Letters from missionaries and literature have been distributed broadcast and subscriptions secured for our missionary magazines.

The *devotional* side of missions has not been forgotten. Early in its history, the Society recommended that five o'clock on Sunday afternoon should be set apart as a time for united prayer for our work. Since 1887 the Prayer Calendar has been in use, and a Day of Prayer for Missions has been observed in February of each year.

Enlisting the Young

There are three new departments of work that have been developed to meet new demands. These departments have relation to the enlisting of the help of the Sunday-schools, the children and the young women. Very soon the mothers and grown-up sisters in the Circles remembered how the children love to help in all that is going on in the home; they remembered what real help the children often render there and how the children are developed in the endeavor.

They applied the same ideas to mission work, organized Children's Mission Bands, and the results far exceeded their expectations. The State Secretary had charge of the work, the children were enthusiastic, and one year \$640 was raised by the children for Foreign Missions. In 1886 the young women organized as Temple Builders, and, under the direction of Miss Vesta V. Potter, of Lansing, they had their Mission studies and raised about \$400 each year for this work. It was true as David said: "The daughters were as corner stones polished after the similitude of a palace."

But in 1891 these flourishing organizations disappeared before the new movement that resulted in the Junior and Senior Baptist Young People's Union. The older Societies had to say to themselves, "The old order changeth, yielding place to new, and God fulfills Himself in many ways, lest one good custom should corrupt the world." We have all come to rejoice in this new movement, especially in the clear and comprehensive courses in mission study, but we are still struggling to bring it to pass that in connection with the *study* there shall also be the old time enthusiasm as to *offerings*. By agreement of all the General Societies, the Junior Unions and Primary Sunday-schools should send their money for Foreign Missions through this Society. To this end a Children's Secretary is appointed to stir them up to this privilege. Mrs. W. L. Lindsley now holds this position.

Little Helpers and Farther Lights

And that love for missions may be one of the earliest impressions in the child's life, the children under ten years of age are called "Little Helpers," and an attractive box is provided into which they are to put ten pennies a year and as many thoughts of the little brown brothers and sisters across the sea who have never heard of the One who took the little children in His arms and blessed them.

In 1898, the young ladies again organized on distinctly missionary lines. They are called "Farther Lights," and the work is growing in our State under the direction of Mrs. S. W. Phelps. The Young Ladies' Societies of Michigan raised for Foreign Missions in 1907 over \$700 for the support of Miss Elgie in China and Miss Bendalow in Burma.

The Home for Missionaries' Children was built in 1893 at Morgan Park and looks to Michigan for help each year.

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Mrs. N. E. Sanborn and Mrs. N. Dougherty have had in charge the securing of one offering a year from each Sunday school for this object that appeals so strongly to every one who loves home and children.

Field Cultivation

In order that we may do the best possible for those in foreign lands, some attention has to be paid to cultivating the field here at home. This we call "Field Work." We have had valuable assistance in this department from Mrs. Lydia Campbell, Dr. Daniells, Miss McLaurin, Mrs. M. H. Pettitt, Mrs. Wheaton, Miss McGee, Mrs. Phelps, Mrs. W. DesAutels, Miss K. Closz, from Associational Secretaries, returned missionaries and Board members. We look forward to a time when our State shall be no longer a *field* needing this work, but when each Christian woman will be an active *force*.

Four times we have entertained the Society of the West at its annual meeting—at Detroit (1880), Adrian (1890), Grand Rapids (1899), and at Jackson (1907).

Our Missionaries and Offerings

As we have prayed the Lord of the harvest, He has answered by sending laborers from our number to the foreign field. Miss Palmer (1883), Dr. Ross (1891), Miss Elgie (1901), Miss Katherine Gerow (1901), and Miss Kittie Bendalow (1904), represent Michigan in Burma, China and India. Miss Gerow is supported by the Society of the East, but she is from Michigan.

The first year of its organization, this Society raised \$3,282.28 for Foreign Missions. This amount has been gradually increased until \$6,443.00 was raised in 1907. For the twenty-nine years, a total of \$105,932.68 has gone to "tell the world of Jesus"—the loving offering of Michigan women and children.

In addition, \$3,462.48 has been given in special gifts for building the hospital and home at Swatow, a home for Mrs. Hancock at Mandelay, outfits for missionaries, a special centennial fund of \$750 in 1892, and our silver anniversary gift of \$1,000 in 1904.

In 1907, a Sustaining Fund was begun. This asks for *extra* annual contributions of not less than \$5 each to pre-

CHAPTER IX

THE BAPTIST MINISTERS' AID SOCIETY

THE LEGACY WHICH THEY BEQUEATH TO US COMMANDS OUR ATTENTION, BESPEAKS OUR GRATEFUL ADMIRATION, AND CHALLENGES OUR EMULATION OF THEIR NOBLE SERVICE.—
J. S. BOYDEN.

Field: Michigan, Ohio, Indiana, Illinois and
Wisconsin*

THE old ministers who have served the churches faithfully have always been held in high regard in Michigan; and when by stress of circumstances they have become dependent, the churches and Associations have never failed to come to their relief with generous help; but an organized and systematic plan for the relief of such dependent and worthy people was not adopted until 1886.

In the summer of 1885, Dr. H. L. Stetson, then of Logansport, Indiana, casually met on the streets of New York Dr. E. L. Scofield, with whom he had become acquainted while they were pastors of adjoining churches in the Middle West. Their conversation turned to the care of old and dependent Baptist ministers, each of the brethren having several such cases in mind. They decided to enter into correspondence with the brethren of the Middle West on this subject; and as a result of this correspondence, a meeting was called July 3, 1885, at Logansport, Indiana.

Among those present was Rev. J. A. Smith, D.D., editor of the *Standard*. By his hearty approval and the strong endorsement of those present, as well as the encouragement by letters received from other leading brethren of the five States which now comprise the Society's territory, it was decided to organize the "*Baptist Ministers' Aid Society*" and incorporate under the laws of the State of Indiana. At a meeting held in Chicago the following September, the organization was completed, a constitution was adopted, and officers were elected.

*By Rev. J. S. Boyden.

The Society began its work by sending aid to Baptist ministers who were in need, but it was soon found that it was needful to have a place in which the homeless brethren could spend the evening of their lives in comfort, surrounded by a Christian atmosphere. A committee was appointed to secure a location, and properties in several localities were examined; but no suitable place could be found until D. A. Waterman, Esq., of Detroit, then Auditor of the Michigan Central Railroad System, called the attention of the committee to the large stone building of the Baptist Seminary located at Fenton, Michigan.

The committee visited Fenton and found that the building could be adapted to the purposes of the Society. The buildings and grounds, consisting of about twenty acres, were offered as a free gift to the committee on location and were accepted by them for the Society. In 1868, this property was estimated worth \$40,000. It was necessary to make some changes in the interior of the building, and these were effected so that the Home was formally opened in October, 1888.

The Society was incorporated under the laws of Michigan in 1887; the term of association, thirty years; and the names of the following brethren appear in the articles of association:

P. S. Henson, Edward Goodman, H. L. Stetson, A. Blackburn, F. A. Marsh, T. W. Goodspeed, D. A. Waterman, W. H. Doane, F. H. Colby, A. S. Hobart, Albert Henderson, S. A. Northrop, J. A. Smith, O. S. Lyford, C. R. Henderson, John Mathews, R. E. Manning, A. C. Bacon, J. E. Howard, A. E. Mather, H. B. Latourette, C. W. Barber, G. W. Gay, C. E. Harris, L. D. Temple, H. R. Bond, Samuel Haskell, W. T. Lewis and B. F. Cavens.

The first officers of the Society were the following: President, H. L. Stetson; Vice-President, D. A. Waterman; Secretary, A. Blackburn; Treasurer, Milton Shirk. The twenty-one trustees were representative Baptists from the five States.

Of the twenty-nine men whose names appear in the articles of incorporation, fourteen have now (1908) passed to their reward. These were men of sterling worth and left in the work of this Society a legacy of Christ-honoring deeds which commends their practical wisdom and honors the name of the Baptists as well as the name of our Lord.

The selection of this Fenton location was both providential and ideal; a building erected originally to train young people for useful service in life, has become a Christian home where

these battle-scarred veterans, worn out in the long, unceasing conflict, may spend their twilight hours, as a recognition of their heroic service in the Master's Kingdom.

The building, situated upon a hill overlooking a beautiful village of twenty-five hundred people, was constructed of field stone, and was three stories high. In 1899, it was nearly destroyed by fire, but with the insurance allowed by the adjuster, it was immediately rebuilt and better adapted to intended purposes. It now has fifteen suites of rooms, is heated by steam, lighted by electricity, and has bathrooms with hot and cold water on every floor. These suites are furnished precisely the same throughout, and the building, when full, is capable of providing a home for thirty of God's servants, giving them a quiet place for their declining years. The Home has also a cottage which will accommodate six persons.

The Society has added eighteen acres to the grounds, and has all the necessary out-buildings for the domestic animals, which are kept for the use of the institution. The maintenance of the Home at Fenton is a necessity that will doubtless always exist. A home for the care of these honored servants of the Master who have no home nor place with the friends of other days, where they may spend the evening of their lives with such Christlike ministrations as will make it a foretaste of that better Home "where the many mansions be."

The charter of the Society provides, also, for the help of honored servants of God outside the Home. To these are given regular and stated monthly allowances which they are pleased to call their "pension." This department, during the last few years, has become much the larger part of the service rendered by the Society, and must be one of the gracious ministries of our Lord in which He may be honored by His people. And this aid, given in the Christlike spirit to these servants of the Master who have richly earned by their lives and ill-requited service such kindness, is gladly extended by the hands of His people through this Society.

In this connection it will not be amiss to say a few kindly words of remembrance and appreciation of the Michigan brethren, now gone to their rest, who have given to this work freely of their time, their money, and their prayers.

D. A. Waterman, who for many years was Auditor of the Michigan Central Railroad System, was one of the orig-

inal incorporators. He was a prudent, careful, painstaking business man, with a generous heart and constant loyalty.

G. W. Gay, one of the original incorporators, was a large-hearted, clear-headed business man, giving unstinted loyalty to this work.

A. E. Mather, D.D., who succeeded Dr. Scofield, the first Financial Secretary, gave the Society eleven years of most efficient service. He was in every way well equipped for this office: long and favorably known in Michigan and other States because of his successful work as pastor and as representative of the Home Mission Society. During his able service in this work, he carried Christian comfort and happiness to more than one hundred and seventy-eight honored servants of the Master in the evening of their lives through the ministrations of this Society. During all these years he spared no effort for the comfort of these veterans, continuing in the service until the Master called him hence.

It has been the good fortune of this Society to have as its treasurer and faithful custodian of its funds for many years a man of most kindly Christian spirit, H. B. Latourette, Esq., of Fenton, Michigan, who, though retired from active business during the later years of his life by reason of infirmities, continued in this service up to the time of his death.

Rev. L. H. Trowbridge, of Detroit, was for many years Trustee. Among the Baptists of Michigan there was no man so widely known nor so generally beloved as he. Wise in counsel, faithful in service, his loving presence at the annual meetings of the Society at the Home always brought cheer and gladness to the veterans. He served their interests with Christlike fidelity as long as he lived.

The presence of Dr. E. H. E. Jameson was always a benediction, and a great blessing to the Society and its work, which he loved dearly and served efficiently for many years. In the feebleness of declining health he made his last trip from his home in Detroit to the annual meeting in April, 1907, and in his death this cause suffered serious loss.

These brethren, with many others, in their loving ministrations through the Baptist Ministers' Aid Society have earned for themselves the grateful remembrance of those who shall succeed them and an abundant entrance into the rest that remains for the people of God.

In its loving aid this Society has carried cheer and comfort to the hearts of more than two hundred and fifty-eight faith-

ful and honored servants of the Master in the Baptist ministry of the five States comprising its territory. This year it is extending this hand of Christian service to one hundred and eight timeworn laborers in the Baptist ministry of these States, who with others have helped to give the denomination of to-day an honored place in the conquests and achievements of the Kingdom of our Lord. The legacy which they and their co-laborers bequeath to us commands our attention, bespeaks our grateful admiration, and challenges our emulation of their heroic service.

The Society to-day owns a property estimated worth \$35,000. It has an endowment, with annuity funds, of nearly \$30,000. It should continue in the years to come to receive the generous support of the churches and individuals; and it should always be one of the legatees in the wills of the Baptists of these five States.

The present general officers of the Society are: President, W. H. Doane, Mus. Doc., Cincinnati; Vice-President, G. F. McFarren, Esq., Bluffton, Indiana; Recording Secretary, Rev. C. H. Maxson; Treasurer, J. E. Howard, Esq., Detroit; Auditor, Rev. A. E. Cook, Durand; Financial Secretary, Rev. J. S. Boyden, Kalamazoo; Superintendent of Home, Miss Lou Latourette, Fenton.



CHAPTER X

OTHER STATE ORGANIZATIONS

I

The Baptist Young People's Union

It would not be easy to state where or with whom originated the idea of a distinctively young people's organization in Michigan. It was largely a growth from very humble beginnings. So early as 1859, the young people of the Baptist church in Sturgis, feeling that their spiritual strength would be increased by greater responsibility in church service, interviewed the pastor on the subject. While anxious to afford them every facility for development, the pastor—Rev. John Fletcher, now of Plainwell—expressed fear that the inauguration of separate meetings would detract from attendance at the general convocations of the church. So desirous, however, were the young people to have distinct organization and separate services, that they pledged to be present and so far as possible to promote the general meetings of the church as heretofore. No diminution in attendance or interest at general meetings was apparent, but the best interests of all were conserved.

In Flint, in 1868-69, under the leadership of the late Rev. S. W. Titus, a young people's organization was effected which in its constitution and principles was remarkably similar to what is now so widely known as Christian Endeavor.

Thus far federation had not been considered, but in December, 1889, in the monthly business meeting of the Young People's Society of South Haven—Rev. E. M. Stephenson, pastor—a committee was appointed to correspond with other churches with reference to holding a meeting for young people at Bloomingdale in May following, at which time and place the next meeting of the Kalamazoo River Baptist Association was to be held.

Correspondence resulted in the calling of such a meeting; and upon the appointed day nineteen delegates presented credentials from nearly as many churches.

The Bloomingdale meeting issued a call for a State meeting to be held in connection with the Baptist State Convention in the Woodward Avenue Church, Detroit, October 15-21, 1890. Pursuant to call over 100 delegates met in the parlors of that church October 16th, 3 P. M., and there formed a State organization: A. S. Carman, Ann Arbor, president; E. M. Stephenson, South Haven, secretary; A. E. Rouech, Bay City, treasurer.

The first district meeting was held in Kalamazoo, in the December following, when Mr. John Chapman, who had been invited to speak, made his inaugural address and was nominated by the late Rev. L. B. Fish national president, an office to which he was elected later and in which he served for over fifteen years. The federation idea was first put into practical operation in Michigan.

The organization was for a time known as the Young People's Assembly, but when the national organization was effected, the name was changed to conform thereto. Under the Assembly, all societies of whatever name or constitution were welcomed to the fellowship of the State body. The growth of the work in Michigan was phenomenal. From the small beginning in 1890, Secretary Stephenson reported at the Muskegon Convention in 1893 that every Association in the State was fully organized, and that every Association was also represented in that Convention by accredited delegates; that the number of Societies in the State was 217, not including 25 Junior Societies, and that the membership was 9,597.

During the five years' incumbency of Secretary Stephenson, Rev. A. S. Carman was president two years, Walter Merritt one year, and L. A. Carr two years. During the third year the office of treasurer was combined with that of secretary. The following year the office of State Junior Leader was added, and worthily filled by Miss Latourette till her transfer to Chicago. She was followed by Mrs. Carr, Mrs. Brown and Miss Patterson.

The annual report for 1907 does not show so great growth as would be expected from the enthusiastic beginning:

"Twenty-two Associations report 22 new Unions organized within the year, making present number of Unions 220; membership 9,288."

The Junior Unions maintain regular courses of study,

and a banner is awarded the Union having the highest percentage in the Christian Culture Course. In 1907, Escanaba was first; second German, Detroit, second; and Plainwell, third.

Unification Effected

The advance of the denomination toward unification in Young People's work was marked by three stages: the Loyalist Movement led by O. W. Van Osdel; the Federation Movement organized in Michigan and Nebraska in 1889, and followed by Kansas, Iowa, California, New Jersey, Oregon, Delaware and Maryland; the Unification, under the American Baptist Publication Society, led largely by Dr. Benjamin Griffith, who entered actively into the solution of the problems of the Young People's organization. Representatives of all shades of opinion were invited to a conference at Philadelphia, April 22, 1891. Dr. Griffith stated the denominational situation in a masterly summary of events and made an appeal for unification. The decision was embodied in an address to the denomination by Dr. Wayland Hoyt and Dr. F. L. Wilkins, who drafted a basis of organization in brief comprehending the following:

All Young People's Societies of whatever name or constitution in Baptist churches, and Baptist churches having no young people's organization, are entitled to representation.

We depend on our unity—not upon the Young People's name or method.

Our common bond is in the New Testament, in the full affirmation of whose teachings we are one people with one mission.

The unification of our Baptist young people was the thought that found expression in the national Constitution.

Its aim was their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity through existing denominational organizations.

During the first few years, the thought of the Michigan officers was education. In the arrangement of programs of Associations and State Conventions there was always a session devoted to the work of the Young People, and thus they were enlisted and trained in denominational affairs.

Unions have now been formed in every State in the

Union and in every province of Canada, all of which are in cordial affiliation with the Baptist Young People's Union of America, making it both in name and in fact an international Union.

The following courses of study have been adopted:

B. R. C. = A Bible Readers' Course.

S. L. C. = Sacred Literature Course.

C. M. C. = Conquest Missionary Course.

As stated by the General Secretary the name, "Baptist Young People's Union of America, merely stands for a more extended form of that Baptist custom of convert-training so much honored by the fathers." The work commonly devolved upon the pastor, with varying methods, has in these later times crystallized into a special system with permanent forms.

II

The Baptist Students' Guild*

The chief credit for the Baptist Students' Guild, University of Michigan, is due to Rev. Thomas W. Young, pastor of the Baptist church, Ann Arbor, 1894-1906. Like his predecessors, Samuel Haskell and A. S. Carman, he had endeavored to cope with the task of caring for his parish and the students as well, but it was too large. By perseverance he enlisted the sympathy of brethren in the State, and a special meeting of persons likely to be interested was held in Lansing, June 10, 1902. Mr. Young gave an outline of what he thought ought to be done. "This involved the purchase of a property to be used as a social, educational and religious center, the employment of a thoroughly competent man to have charge of this work and the endowment of the guild so as to insure permanency. This endowment to be sufficiently large to include maintenance of the building and director's salary."

The plan was thoroughly discussed and Mr. Young was encouraged to go ahead, while those present agreed to stand by him. Articles were written for the *Christian Herald*, and at the meeting of the State Convention in Detroit ad-

*By W. W. Beman, LL.D.

dresses in furtherance of the guild project were made by Dr. Young and Professor Spalding, of the University. A resolution indorsing the movement was introduced by Dr. S. B. Meeser of Detroit, and adopted by a unanimous rising vote, and a special committee was appointed. This committee held its first meeting November 10, 1902, and after careful investigation recommended the purchase of the property now occupied. Soon afterward, there being great danger of the property being sold to other parties, certain members of the board of trustees of the Ann Arbor church on their individual responsibility entered into a contract to purchase the so-called Jaycox property for \$13,000, making a cash payment of \$500 and assuming the rest of the burden themselves! In March, 1904, the property was deeded to the State Convention subject to a mortgage of \$6,800.

By the generosity of Mr. A. Q. Tucker, now of London, England, a former member of the Ann Arbor church, this mortgage was paid in 1905. The property comprises land almost directly opposite the church, with a frontage of 144 feet on one of the best streets of the city, and a depth ranging from 150 to 200 feet. The house is a large, well-built residence, costing originally \$18,000, unusually well suited to the work. A conservative estimate of the present value is \$20,000.

At the dedication of Guild Hall in April, 1905, Mr. A. Q. Tucker, who had come from England to attend the ceremonies, stated that he made the gift in memory of his late wife, Mrs. Julia Tucker, who during her residence in Ann Arbor had kept open house for the students. The Hall by vote of the Convention was named Tucker Memorial Hall.

The first Guild Director, Allan Hoben, entered on his work September 15, 1904, but was soon called to the pastorate of the First Baptist church of Detroit; he was succeeded by Warren Palmer Behan, who came in February, 1905, and remained till June 30, 1907, when he became director of biblical and social studies in the Institute and Training School of the Young Men's Christian Associations of Chicago. The present director (1909) is Fred Merrifield, recently missionary teacher in Tokyo, Japan. Their salaries have been cared for jointly by the Home Mission Society and the Convention Board of State Missions, which cooperate in this work.

The Purposes of the Guild

The institution exists for the religious, social and educational welfare of the Baptist students attending the University of Michigan. The institution is religious in that its supreme aim is to conserve and develop the Christian life of the student. It is social and educational because it aims to do this by the methods of genuine friendship and careful instruction. Courses have been given on "The Life of Christ," "Old Testament Characters," "The Trustworthiness of the Gospels," "The Origin and Growth of the Bible," "The Rise and Growth of Modern Denominations," "Personal Work," etc., while addresses have been delivered from time to time by men of denominational prominence.

Comparatively few students are found to have adequate notions of the religious problems of the twentieth century and their forms of solution. Comparatively few have done religious thinking of their own. To stimulate this thinking and to help them lay a firm foundation, a library of some ninety volumes, representing the modern attitude toward religious problems, is available and the books are eagerly read. On the part of the thoughtful this has provoked many questions, so that the director's forenoon office hour is largely occupied with personal conferences. Less and less frequently are students saying: "My father's religion was good enough for him, it ought to be good enough for me"; but rather, "I want and must have a religious experience of my own." This saner religious life is finding outward expression in various ways. The mission chapel recently built by the local church with its Sunday-school and stated Sunday evening services is proving an excellent laboratory. An evangelistic band of a dozen members has begun to show its efficiency, and one member of the Guild has been formally licensed to preach by the local church. As befits a coeducational institution, the women of the University are admitted to all the Guild classes on a footing of absolute equality.

III

The Laymen's Movement

IN THE YOUNG MEN OF TO-DAY WE MAY BEHOLD THE COMING CHAMPIONS OF RIGHTEOUSNESS AND DEFENDERS OF THE FAITH. WE OWE THEM TRAINING, CULTURE, TRUTH—WHATEVER WE HAVE THAT CAN SET THEM RIGHT AND MAKE THEM STRONG.—Z. GRENELL.

Rev. C. E. Conley wrote the *Christian Herald*, June 19, 1893, in brief:

Michigan Baptist ministers hold a conference every year, the day previous to the State Convention, for discussion of themes in which they have peculiar interest. Now why can we not have on the same day a similar meeting of laymen with some such suggestive name as "The Michigan Baptist Laymen's Conference?"

The suggestion was taken up at once, and during the summer, correspondents of the *Herald* made frequent reference to it. E. A. Hough of Jackson wrote June 29th:

"I say Amen to the proposition of Brother Conley and think it a step in the right direction. In 1889, the year the Convention met in Grand Rapids, Brother Kerr B. Tupper and I talked the matter up quite seriously, and came near making the attempt to hold such a meeting at that Convention. I have now written a number of brethren in different parts of the State, suggesting that we hold a Business Men's Conference Wednesday afternoon preceding the Convention and that we ask for one evening during the Convention. Our Baptist cause demands the consecrated heart, brains and cash of our laymen and they should attend our annual meetings and be well represented on all of our boards. Let us make earnest effort for a good gathering of laymen at our next Convention."

A. E. Cook wrote July 13th:

"May the call for a meeting of business laymen receive a hearty response. We need an enlightened, consecrated body of business men, who would by their position in the business and social world, by their sound practical business sense, and by their pecuniary means lift many languishing interests out and up into grander and more efficient positions."

Rev. Kerr B. Tupper, D.D., wrote July 27th:

"Michigan Baptists hold grand and inspiring Ministerial Conferences every October; but I question if such gatherings

do as much practical, permanent good as would a convention of earnest conscientious laymen. Let Michigan—pioneer in such good works as the establishment of the Ministerial Bureau and the fuller fraternization of Free and Regular Baptists—make the start in and maintain a Business Men's Christian Conference."

Rev. J. B. Banker, pastor of the church with which the Convention was held, wrote:

"Muskegon is ready for the business men. She wants the Conference and whatever she wants she will have. Push the Conference from your end and we will pull our end of the string, and if the tether does not break, we will have five hundred business men here in October."

A program was arranged, and the call sounded for the meeting at the First Baptist church, Muskegon, 9.30 A.M. to 5 P.M., October 18, 1893.

And so it came to pass that the Laymen's Forward Movement in Michigan antedated by several years the similar movement in other States.

J. S. Collins, Iron Mountain, called order. E. A. Hough, Jackson, was elected chairman; J. Pruden, Milford, secretary. R. W. Butterfield, Grand Rapids, addressed the meeting on the "Relation between laymen and the ministry." Hon. T. E. Backworth, Jackson, spoke upon "Religion in Business and Business in Religion." George L. Prescott, Grand Rapids, spoke upon "Consecrated time and wealth of business men the need of the hour." Among others who participated were S. L. Boyce, Port Huron, F. M. Thompson, Manistique, and W. W. Beman, Ann Arbor.

A committee of arrangements was appointed for the Annual Meeting, 1894. This was also a successful gathering, but the greatest enthusiasm was awakened in 1902, largely through the zeal of A. H. Finn of the *Christian Herald*. He secured from various pastors a list of leading laymen in different parts of the State, and coöperating with an efficient committee, engraved invitations were sent for an Annual Banquet in connection with the Michigan Baptist State Convention to be held in Detroit. As a result large numbers of representative laymen were present, and forceful addresses made. Hon. T. E. Barkworth, Jackson, was again one of the speakers, discussing "The layman in the economy of the Kingdom." He emphasized the fact that the world owes most to radicalists! The Gospel should not be adapted

to the age, but the age should be transformed by the Gospel.

E. M. Thresher, Dayton, Ohio, gave: "The right perspective." Ours not a fellowship of faith only, but of hope and loving service, without distinctions among men. In the first missionary movement all went everywhere preaching the word—all were ministers.

Rev. Spencer B. Meeser, D.D.: Christianity began its work among men; its chief advocates and leaders were men. They interested other men and inspired in them holy enthusiasm. There should be persistent effort on the part of laymen to win men to Christ; men, sane, upright; men of convictions and with the courage of their convictions. The church will not win men by lowering its ideals. We must propose service that demands service.

Over two hundred and fifty persons were present at the banquet given in the Fellowcraft Club. A. J. Fox presided. Complimentary tickets were given to all laymen outside of Detroit, laymen of the city meeting the expenses.

In commenting on the affair the *Christian Herald* said in brief:

"No one can measure the influence of this Laymen's Movement. It promises to awaken a general interest among the great Baptist brotherhood, and has already infused into various boards of the Convention new, virile layman-blood which will mean much to the denomination at large."

The Laymen's Meeting and Banquet, 1903, in connection with the State Convention at Battle Creek, was also a success. Said one:

"It was an inspiring sight; no clouds of smoke, no wines, no coarse jokes, but three hundred and fifty earnest intelligent men intent upon things which concern the Kingdom."

In 1904, after discussion of the purpose back of the Movement, a basis was wrought out by Rev. Z. Grenell, D.D., which was carefully considered preparatory to formulating a constitution. The thought was: simplicity and wide liberty. The following are leading items:

Name: Baptist Laymen's League of Michigan.

Object: To promote acquaintance and fellowship, and enlist Baptist laymen in the various activities of the denomination. Election of necessary officers to act as a committee on place in connection with the Michigan Baptist State Convention; program, banquet, publicity, etc.

It was an expressed thought that a Laymen's League should be organized in all Baptist churches in the State. The League to take up some special lines of church endeavor: men's Bible study classes; lay-preaching, the promotion of personal consecration, daily prayer for spread of the Kingdom at home and abroad, faithful effort to win men to Christ; organization to help maintain the Sunday evening services, etc.

Officers were duly elected and the organization was more firmly established.

Laymen in Michigan are now well at the front; and to keep them there it has been suggested that the scores and hundreds be harnessed into the local work of their respective churches in such ways as shall call out their best gifts. Lay preaching is not so much in vogue as the genius of Baptist polity demands. Churches should summon men of mature judgment and gift of speech to do this kind of work. On Sunday evenings especially, meetings might be held in school-houses, private houses and unused churches that would bring the Gospel message to many an interested listener.

In several Michigan churches, laymen are now preaching in destitute neighborhoods and to pastorless congregations; and this movement carried to its legitimate conclusion will go far in solving the problem of reclaiming weak and dying churches.

President Slocum's vision of the future is: "Baptist homes in which every member is a Christian, in which there is Christian culture and a family altar, a church within walking or driving distance for every man, woman or child in the State, and from these churches streams of trained mission workers going out into all the world."

The Michigan Baptist Assembly*

The annual assemblies of Michigan Baptists were at first under the auspices of the State Baptist Young People's Union, but at length drew upon all the denominational forces of the State.

The purpose of their inauguration is stated in a sentence from the message sent out by President Johnson in 1897: "Our object is to furnish a meeting for our young people

*By Rev. Geo. H. Waid.

which will take the place of a B. Y. P. U. State Convention, which our young people have thought necessary." This State Convention referred to is not the annual gathering of the denomination, but the annual gathering to be conducted especially for the young people.

With this object in view, the first B. Y. P. U. Assembly was convened at Fenton, August 17-19, 1897. None present will forget the royal reception given by the church and citizens of that place. The large "Welcome" displayed at the railway station was indicative of the generous reception that followed. The local societies of Christian Endeavor, the Epworth League, and others formally presented their greetings. The decorations in which the B. Y. P. U. colors, yellow and blue, predominated, were graceful and artistic. One of the first addresses was delivered by Rev. S. A. Northrop, D.D., on the topic of "The Contagion of Christian Enthusiasm." Rev. R. S. MacArthur, D.D., of New York, gave one of his notable addresses, "Baptist Polity and Historical Creeds." Rev. C. L. Seasholes of Dallas, Texas, and Boston W. Smith of Minneapolis were also among the speakers.

As a result of the interest in this Assembly it became evident to the managers that two things were necessary:

First, an Assembly so planned as to draw attendance not only from the young people's societies, but from the whole denomination of the State. The report of President Johnson to the State Convention, October 21, 1897, contained a recommendation "to hold a State Assembly, at such time and place as was deemed best by the committee in charge." This recommendation was referred to a committee consisting of J. E. Cheney, Dr. A. G. Slocum, Rev. R. N. VanDoren, Rev. C. H. Irving, and Rev. C. L. Seasholes, who were to coöperate with the representatives of the State B. Y. P. U. with reference to the Assembly. This was the beginning of the effort to make the Assembly a State movement. At the State Convention in Flint in October, 1900, an "Assembly Board" of twelve was elected, and this was made one of the permanent boards of the Convention. R. S. Patterson of Port Huron was president, and Rev. D. L. Martin of Ionia secretary and treasurer. As now organized it was not a young people's meeting, but an assembly of the Baptists of Michigan.

Second, a place easily accessible, that would afford suitable

accommodations for the Baptist hosts. Fortunately the latter condition was speedily and splendidly met. Through the courtesy of the late Col. J. Sumner Rogers, the Assembly managers were offered the complete and gratuitous use of the excellent equipment of the Michigan Military Academy at Orchard Lake, situated in the very midst of the lake region of Oakland County and between two of the most beautiful of these lakes and surrounded by shady groves. The buildings, consisting of barracks, dining hall, administration building and armory, furnished commodious accommodations for sleeping, dining, registration and mass meetings of all descriptions. Within twenty-five miles of Detroit, steam and electric cars afforded convenient access. The place was ideal in every respect. Col. Rogers, at the close of the Assembly of 1898, was brought to the platform by Boston W. Smith that the audience might give their thanks to him personally for the true hospitality so generously given; and he in turn expressed pleasure in the coming of the Assembly and the hope that it would come again.

Col. Rogers had that pleasure, for the Assembly met annually at Orchard Lake during his lifetime.

From the beginning the Assemblies were eminently spiritual in tone and effect. The daily Bible lectures given by Dr. Daniel Shepardson and others were helpful and instructive. Addresses by pastors on practical themes of Christian living pointed the way to true activity in service. Lectures and entertainments in the evenings were of a high order of merit. Dr. R. S. MacArthur, Dr. Johnston Myers, Dr. Carter Helm Jones, Dr. A. Gaylord Slocum, Dr. E. E. Chivers, Dr. Edward Judson, and many others of like fame and talent were speakers.

As to social features, Baptists from various parts of the State were brought into converse with each other under most pleasing conditions. Open-air meetings, little outings on the lake or along shady walks, enjoying Nature at her best gave zest for the large gatherings in the armory, promoted a wider friendship and a better understanding among the people of the denomination. The Assemblies made us all realize our oneness; and convinced us of the fact that diverse as were our individual interests we could unite for the prosecution of the common work confided to us by our Lord.

In more recent years the Assemblies have been held at Lake Orion, but the spirit and purpose are unchanged.

CHAPTER XI

SOME MINISTERS OF MICHIGAN

Biographical and Autobiographical*

IF THOU PUT THE BRETHREN IN REMEMBRANCE OF THESE THINGS, THOU SHALT BE A GOOD MINISTER OF JESUS CHRIST, NOURISHED UP IN THE WORDS OF FAITH AND OF GOOD DOCTRINE, WHEREUNTO THOU HAST ATTAINED.—PAUL, I TIMOTHY 4:6.

Lemuel Call Barnes, D.D.

Although born in Ohio (1854), Mr. Barnes spent his boyhood and early manhood in Michigan, graduating from Kalamazoo College with the Class of '75. He was also ordained to the Gospel ministry in Kalamazoo, and went from there to his first pastorate, the First Baptist Church of St. Paul, Minnesota. Mr. Barnes is of excellent ancestry. His father's family, coming from England in the early part of the seventeenth century, became honored residents of Connecticut. His maternal great-grandfather was Rev. Stephen Call, a noted Baptist minister who preached and organized churches near and far. He lived on his farm in Warren County, New York (1797) for nearly fifty years, and the country road in Luzerne township was named "Call Street" in his honor.



LEMUEL CALL BARNES, D.D.

Mr. Barnes pursued his collegiate studies under the presidency of Dr. Kendall Brooks, received his degree of A.B.

*In these biographical chapters the alphabetical order of the names is followed as far as practicable.

in 1875, and in 1878 graduated from Newton Theological Institution. Later he received honorary degrees from both Kalamazoo College and Bucknell University. In 1882 he settled with the Fourth Avenue Baptist Church, Pittsburg. Five and a half years later he became pastor of the First Baptist Church, Newton Center, Massachusetts, composed largely of the families of solid business men of Boston, the town being also the home of Newton Theological Seminary.

In 1890, Mr. Barnes was elected Foreign Secretary of the American Baptist Missionary Union as successor to Rev. Dr. J. N. Murdock, who had held the position for twenty-seven years. After due consideration he declined the office, believing his duty lay along the line of the ministry. The same sense of duty caused him to decline professorships in two theological seminaries and the presidency of a college.

After a pastorate of five and a half years in Newton Center, Mr. Barnes returned to the Fourth Avenue Baptist Church, Pittsburg, where he led in institutional church-work, which included kindergarten, nursery and industrial training; sewing, cooking, dress-making, clay-modeling, penny savings-bank, etc. At this time the current expenses of the church were quoted at \$9,562, while for missions the total amount for the year was \$11,818. During his two pastorates the membership grew from less than 400 to more than 700. A brief financial summary of his ten years city evangelization in Pittsburg shows: The sum of \$150,000 expended; \$18,000 for Foreign Missions, about the same for Home Missions, and \$30,000 for City Missions.

Dr. Barnes has large executive ability as leader and organizer. When pastor in St. Paul, the church raised under his leadership a debt of \$31,000 in thirty days. He also organized City Missions there, out of which five churches have sprung. His latest pastorate was in Worcester, Massachusetts, where he led in the erection of a \$200,000 house of worship. This pastorate he left in the spring of 1908 to become Field Secretary of the American Baptist Home Mission Society. In all of his work he has made a most excellent record. He is a leader of whom Kalamazoo College and Michigan may justly be proud.

His wife, Mary Clarke, a classmate, is a scholarly woman who has seconded his every effort and cooperated in making Dr. Barnes' labors eminently successful.

Rev. John Booth

"Elder Booth," as he was familiarly called, was a cultivated gentleman by inheritance, and by early association with the best ministers and churches in Philadelphia. Throughout his life he held positions of influence with men of affairs, irrespective of denominational affiliation. Peace-loving and edifying in his pastorates, judicious, industrious and careful in his agency labors for Domestic and Home Missions; liberal alike toward Foreign Missions, the Bible cause, the religious press and our educational enterprises, he everywhere helped to put the right imprint upon the denomination.

He was a native of England, but came to this country in his youth, studied for a time with the late Dr. Stoughton, and was pastor of several churches in New Jersey, at Lambertville, Perth Amboy, and elsewhere, and was also for some time a missionary in Pennsylvania. He came to Michigan in 1829 and labored for forty years, one of the most highly esteemed among his brethren. He began his ministry in the State at Troy, which soon became the largest and strongest church in the Territory. Having through a long life adorned the Christian profession, it seemed fitting that his burial should take place during one of our largest Ministerial Institutes held in Fenton, 1869. Mr. Booth preached more than six thousand sermons, baptized many hundred persons, and through abundant labors, being dead, yet speaketh.

Rev. J. S. Boyden

One of the "old guard," in the field of activity for over fifty years, is Rev. J. S. Boyden, widely known and as widely held in the high esteem of his brethren. He is not only a versatile man, a rare conversationalist and an interesting preacher, but possesses a geniality which wins universal friendship. Mr. Boyden was prepared for the University of Michigan in Lodi Academy, some five miles southwest of Ann Arbor, but after conversion changed his plans and went in 1852 to Kalamazoo. He graduated in 1856, and settled in Novi, where he was ordained the same year. Early in 1860, he entered the service of the Union Army as chaplain of the Tenth Michigan Infantry.

He was recalled to Novi in 1865, and subsequently served as pastor at Howell, Michigan, and Franklin, Indiana, ac-

cepting a call to Ypsilanti in 1871. He remained on the latter field for seven years, and it was said: Ministers are few



REV. J. S. BOYDEN

who can serve a Baptist and Presbyterian church at the same time. This he did with rare acceptance, and at a public reception held in the Presbyterian house of worship was presented with a purse of \$150 as a testimonial of esteem.

In August, 1879, he became Financial Secretary of Kalamazoo College, where he served for eight years, when he was called to the pastorate at Novi for the third time. He was also called to the pastorate at Howell for the second time.

In 1892, he was appointed Financial Secretary for the Lake District of the American Baptist Missionary Union, serving until 1899. From this date he has been the Financial Secretary of the Ministers' Aid Society, and is still rendering excellent service in that cause.

N. S. Burton, D.D.

Rev. Dr. Burton, during the years of his active service held high place not only for his pulpit power, but for his scholarly attainment. Besides labors in Michigan, he served in several important pastorates in Ohio, and was at one time Acting President of Denison University.

He was pastor in Ann Arbor for over four years, and in 1876-78 promoted the endowment fund of Kalamazoo College, also filling for a time a professor's chair. He is author of many articles in reviews and the religious press, as also of a volume upon "Christ's Acted Parables."

Members of the family who have lived in Michigan and been identified with its interests are H. F. Burton, E. D. Burton, and Mrs. Nellie Burton Beman, with whom Dr. Burton spent the evening of life. He passed away on April 20, 1909, having returned the day before from the celebration of the seventy-fifth anniversary of the founding of the Baptist church, Akron, Ohio, where he delivered an address.

Rev. Moses Clark

Rev. Moses Clark took a letter from Farmington church and with seven others became the nucleus of the Baptist church, Ann Arbor. In 1832, the church was transplanted from Pastor Clark's farm-home on the river bank to the village of Ann Arbor. Daniel B. Brown was baptized on that day and began at once to serve as deacon, an office which he held to the time of his death, over fifty years later. A communication to the *Christian Herald* of April 12, 1888, reads: "Doubtless Mr. and Mrs. Brown are the only survivors of that little membership." Elder Clark is believed to have conducted in the spring of 1825 the first religious service held in Ann Arbor, and he was the second ordained Baptist minister in Michigan. Rev. John S. Twiss was his successor.

Rev. Supply Chase

"Father Chase" often spoke of the noble, self-denying men and women, rich in faith, enduring privation for the truth's sake, gone to their reward. He was one with them. They were men of the people, earnest men, plain and straightforward. Many of the pioneers believed; but unbelievers accorded to them sincerity, and counted it a priceless favor to have the minister come to their homes in times of sickness and to assist in the burial of their dead. Faithful men, their names are seldom mentioned now; but we would that this history might present them all and give them honorable place.

Rev. Supply Chase came to Michigan on May 12, 1836, and was closely identified with the upbuilding of Mount Clemens, Stony Creek, Mount Pleasant and Washington churches. It was his privilege in the last named to see Judge Burt and the numerous households of his kindred identify themselves with the Baptist church and turn their strong influence to promote all worthy enterprises of the denomination and of the religious world. He labored under the auspices of the American Baptist Publication Society as well as the Home Mission Society. In a printed report of the former Society for 1856, it is recorded that "Rev. Supply Chase reported 282 sermons, 180 conversions, and 111 baptisms. He was a colporter. We thought it a pretty good showing for one man. There were five colporters employed that year in Michigan."

As his last public service, Father Chase asked Divine

blessing upon occasion of the banquet to the New England Baptist train, en route to the Anniversaries at Minneapolis, May 24, 1887. He was introduced as having been for over half a century one of Michigan's most honored pastors. On the Saturday following he was stricken with paralysis while walking on the street, and never recovered consciousness, dying on June 4th.

Born in Guilford, Vermont, 1800, soon afterward moved to Onondaga, New York; at thirty-one was colonel in a New York regiment; converted and ordained to the ministry in 1835; commissioned by the American Baptist Home Mission Society to Mount Clemens in 1836.

From many tributes we quote these sentences:

Dr. Henderson: There was ruggedness and forcefulness. His religious life was clear in outline, firm in foundation, impressive in massiveness, like the hills where he was born.

Dr. Grenell: Father Chase never looked for a seat with a cushion, for easy work or smooth things. We have fallen on silken times, seeking what is pleasing and convenient. He said what he believed and he believed to the center of his being. Expression with him was not a flower placed on a wall, but a flower growing out of the strong root and stalk which supported it.

Editor Trowbridge: The impression made was that of paternal kindness. When he came to the city Father Chase was the first to seek him out with offers of service, and in his daily visits at the office he did not come empty-handed, for Mrs. Chase was equally generous and thoughtful. Father Chase often spoke of the loneliness of old age: "Few care for the old man now."

He is lonely no more, his coronation time has come.

Rev. Alfred Cornell

Rev. Alfred Cornell of Ionia settled in the Territory of Michigan in 1833. He did much itinerary preaching and was pastor at Ionia continuously from 1845 to 1865. With brief interruptions he spent the whole of his honored active life there.

Rev. Frank B. Cressey

Mr. Cressey, now a resident of Cambridge, Massachusetts, in the years gone by counted himself emphatically a Michigan man, having begun his ministry by supplying the Baptist

church in Marshall during a vacation while a student in Rochester. Later he served in the State twenty years with successful pastorates in Niles, Pontiac and Detroit. He was on the *Herald* staff for a period, continuing ministerial service as pulpit supply on Sundays. He was a versatile man along many lines. He was the first pastor of the Eighteenth Street Baptist Church, Detroit, and aided in placing it upon a self-sustaining basis.

Rev. Emory Curtis

On March 16, 1882, Rev. Mr. Curtis wrote the *Herald*: "I have preached the gospel for fifty-one years and baptized 1,683 persons. If the Lord will, I will spend my remaining days in Michigan with the brethren I love so well and have loved so long."

Converted at the age of eighteen, pastor and parents and his own conviction urged him to give his life to the Christian ministry. His sense of fitness caused him to engage in teaching for a time. The Holy Spirit wrought with him, and many of his pupils were converted, among the number Charlotte Spencer, who became the wife of his youth and was his companion for forty-seven years. Returning to Middlebury, New York, he studied theology with Rev. Joseph Elliott, under whose ministry he had been converted and baptized. He was ordained at the age of twenty-three, and after preaching with marked success, visited Michigan in 1841, preaching in Redford and Dearborn, where a branch of the First Church, Detroit, had been established through the influence of Deacon Mather, father of A. E. Mather, then a lad. Returning to New York State, he resigned a five years' pastorate at Williamsville and accepted a call to Redford and Dearborn at a total salary of \$300 a year. Here he learned to endure hardship and count it all joy for the Master's sake. We quote his words:

"For two years, every alternate Sunday I traveled the eight miles between the two churches, often obliged to swim the swollen streams. One Sunday, while returning home, my horse and I were under water seven times. I began work in Redford with only eleven members, and in the severe winter of 1842-43, with snow two feet deep on the level, baptized over forty persons. Logs were hauled to the mill preparatory to building a house of worship in the spring. Conver-

sions marked every year of my ten years' service. In the third year of my pastorate, Rev. J. Shaftoe (who since served the church as pastor for over twenty years) was baptized. He was then but a youth."

Rev. E. J. Fish, D.D.

Born in Macedon, New York, September 29, 1828, he was converted when fifteen years of age and united with the



E. J. FISH, D.D.

Baptist church in Medina. He soon had thoughts of the ministry and of his probable usefulness, and questions of duty, not whether he was willing, but whether God was calling him. Answering the question affirmatively, he began study in Madison University. He concluded his course in Rochester University in 1852. His health failed while pursuing theological studies and he came to Michigan an invalid, in 1854. With brief interruption, he was pastor in Sturgis for ten years, until 1864, when he began the most impor-

tant pastorate of his life in Adrian, 1864-74. After that date he was pastor at Lansing, Allegan and other places until poor health necessitated retirement to his farm near Bronson. So far as he could, he supplied neighboring churches and devoted himself to writing. In 1875, he published his "Ecclesiology," a work upon which he had spent much time and careful study.

He was united in marriage, in 1877, with Cornelia A. Wilkinson, sister of Professor W. C. Wilkinson, of the University of Chicago. He was three times elected President of the Michigan Baptist State Convention and was for many years a valued Trustee of Kalamazoo College.

Just twenty days before his death he discussed in the *Herald* (1890) "The New Educational Movement." He wrote: "No Christian body may quote the 'great commission' as their constitutional law, and then nullify its force by doing their educational work technically, on principles different

from those on which they do their church work. If the pulpit should teach all things commanded by Christ, so should the professor's chair to the measure of opportunity. The tide runs strong in the direction of unions, and this is added reason why Baptist integrity should be firmly maintained. If there is conflict between what is Baptist and what is Christian truth, let the Baptist error go; if there is harmony, the one cannot be sacrificed without sacrificing the other. Baptists are set for the promulgation and defence of a complete Gospel, and they cannot guiltlessly mutilate the Gospel for unscriptural alliances."

L. H. Trowbridge said, at the funeral: Unquestionably Dr. Fish was one of the manliest of men. Three characteristics were dominant in his life: clear and conscientious conviction; firm adherence to principle; and a broad and sincere charity for those with whom he differed. The Lord maketh our ways to diverge and He will converge them when he will.

Rev. A. L. Vail, D.D., said: Dr. Fish looked men and things straight in the face with intellectual honesty. His mind was at once aggressive and conservative, logical and artistic. He tended to solitude, study and reflection, and out of these processes principles clothed themselves in convictions, and convictions voiced themselves in promulgations. His sermons were quarried and chiseled.

Rev. Silas Finn

Born in December, 1811, he died in April, 1895; at the age of seventeen he was converted under the preaching of Rev. Z. Grenell, Sr. He was forty years in Michigan; ten years pastor at St. Clair, twelve years at Royal Oak, where he erected a meeting house, putting in both time and money. He did a large amount of pioneer work and did not take a vacation till 1884, and then but for a single month.

When seventy-three years of age, unable to continue in the pastorate longer, he became leader of a Bible class, a work which he continued as long as strength would permit.

Rev. W. L. Farnum

Rev. W. L. Farnum began pastoral work in Michigan in 1874. Under his successful leadership of fifteen years the fine brick meeting house at Owosso was built. At Flint also

he led in the erection of a beautiful new church edifice. After a brief pastorate in a suburban church in Cincinnati, he returned to Michigan, accepting a call to Tecumseh, where his life work ended, November 18, 1900.

Rev. John Fletcher

PASTOR AT PLAINWELL, 1865-1909

In the *Herald* for August 16, 1883, Rev. Dr. Haskell wrote: "About thirty-five years ago there landed on the



REV. JOHN FLETCHER

docks at Detroit a good old English family. The father had not great worldly wealth, but had great moral worth, a wife of like character and a large family of sons and daughters, whose training had been and continued to be under an intelligent and high Christian direction. One of the sons, William, has for many years occupied a post of responsibility in the Treasury Department, Washington. Another son, John, had his thoughts turned early to the Gospel ministry, and while a

resident of Detroit was licensed to preach. He labored in the pastorate for some years in Ceresco, Sturgis and other places, interrupted by a period of service for his country in the army of the Union. In that service he narrowly escaped death by the fall of a horse, which rolled completely over him. Mr. Fletcher's powerful physique sustained what would have been a crushing force to most, but he survived and attends to the exacting labors of pastor in an extensive parish, preaching three times on Sunday, and frequently two or three times on week-day evenings."

It is interesting to follow the report of 1883, twenty-six years later, and record that Rev. Mr. Fletcher is still pastor with physical and mental strength unabated.

He began his Plainwell pastorate on the first Sunday in October, 1865, and in 1905 his friends made the anniversary occasion memorable.

The local paper said: "The forty years have been a continuous record of uprightness, fortitude and Christian dealings. In that time he has endeared himself to the members of the church and has maintained the highest respect of the citizens of this village and hundreds of acquaintances elsewhere. He has been a source of comfort to hundreds in their sorrows and has aided with equally efficient grace in helping them enjoy their joys. Deep study has resulted in scholarly sermons, which have been a source of inspiration."

The Plainwell church is the oldest Baptist Society in the county. When Mr. Fletcher settled, there were twenty-two members, and the meetings were held in a schoolhouse. The present meeting house, built in 1866, was for some time the only church in the town.

Mr. Fletcher during his pastorate has preached more funeral sermons and married more couples than any other pastor in the State: funeral sermons nearly 2,200. He has married over 500 couples, officiating often in cases where either one or both of the contracting parties were children of parents whom he married.

Not only has Rev. Mr. Fletcher endeared himself to citizens of Plainwell, but by active sympathy with mission and educational interests has become one of the most widely known and respected men in the denomination. Rev. J. S. Boyden of Kalamazoo is the only minister in Michigan now living who has had a public record covering an equal number of years.

Rev. Philo Forbes

"Life's race well run,
Life's work well done,
Life's crown well won."

Such was the sentiment of all who knew "Elder Forbes" in his over forty years' ministry with the churches in Michigan. Always attending the State Conventions, he visited Detroit en route to the meeting in Kalamazoo in 1887. Although feeble, he attended church all day, saying: "The habit of sixty years is not easily broken. It would seem a long Sunday did I not worship with the people of God. Yes, I'm almost at the journey's end. I passed what is called the 'dead-line' some time ago. I never sought important fields. I have kept at work among the churches which could pay only a meager salary. Necessaries were provided day by day,

but it took everything, and I never owned a home or a foot of land."

A friend said to him: "As compensation for a life-work some would say there is nothing to show, nothing that counts. Would you say so?"

"Oh, no! There are pleasant memories which money could not buy, and there is peace."

AN AUTOBIOGRAPHICAL SKETCH

"I came to Michigan in 1843 and attended the St. Joseph River Association, which met that year in Coldwater. From the Association, I proceeded to Centreville and preached my first sermon as pastor, June 25th.

"In that day there were few Baptists meeting houses in Michigan, one in Detroit, Adrian, Medina, Jonesville and Edwardsburg—a log house in Liberty—and small houses in Kalamazoo, Jackson, Stony Creek, Troy, and Pontiac.

"I well remember how the church in Sturgis was stimulated to build, by the promise of Elder Day that he would secure \$300 to the first Baptist church which would erect a meeting house in the county.* It cost great effort and sacrifice, but when finished it was a good meeting house for those days.

"The salary paid a pastor at this time was about \$100 a year. There were opportunities later, when I could have had a larger salary than I was receiving, but I never left a church because it was poor, believing that if in the path of duty the Lord would take care of me; and so He has. I have preached 5,786 sermons; attended 455 funerals; baptized 234 persons, the youngest ten years of age, the oldest seventy-nine years of age. My race is nearly run, but 'underneath are the everlasting arms.'"

It was for such as these the Ministers' Home in Fenton was founded, and here in comfort and pleasant association with others who had spent their strength and substance for the Master, Father Forbes spent the evening of his days and then passed to his heavenly reward.

Rev. J. S. Goodman

Mr. Goodman saw the denomination in Michigan grow from five churches and a membership of 187 persons to 373

*See "Pioneer Days," American Baptist Publication Society, Philadelphia.

churches and a membership of 28,500 in 1884, when he passed away. He went as a missionary to West Africa in 1852, but returned in 1855, and continued to preach in various churches of the State until the Sunday before his death. He was for eight years County Superintendent of Schools in Saginaw, and for four years a member of the State Board of Health.

Rev. Stephen Goodman

Rev. Stephen Goodman was a native of England and came to Michigan in an early day, settling in Saline. He was at that time a Presbyterian, but soon became a Baptist, and identified himself actively with the denomination. He was an able Biblical scholar, and to his weekly lectures some of the best men in Detroit attributed their first religious impressions. During his ministry a house of worship was imperatively needed; and with a liberal subscription by F. P. Brown- ing, funds were secured and the First Church edifice of De- troit was erected. His work was hindered by two visitations of cholera, in 1832 and 1834. When it became known that cholera was epidemic, tar and oil barrels were burned in the street at night as a sanitary measure; but, in fact, this served greatly to intensify the fear, to which many persons fell victims.

Samuel Graves, D.D.

Born in New Hampshire, baptized by George B. Ide, D.D., 1831. Apprenticed to Fairbanks Scale Company, 1837. Entered Hamilton Literary and Theological Institute (now Colgate University), 1839. Graduated from Literary Department, 1844. Graduated from Theological Institute, 1846. Same year married Mary W. Baldwin, George C. Baldwin, D.D., of Troy, brother of the bride, officiating. Accepted pastorate in Ann Arbor and was ordained January 3, 1849. Accepted chair of Greek and Systematic Theology in Kalamazoo College, November, 1851, held this chair until November, 1859. Accepted call to pastorate, Norwich, Connecticut, 1859; served ten years. Became pastor at Grand Rapids, Michigan, January 1, 1870; remained fifteen years, displaying rare qualities of leadership. The local press in commenting upon his resignation said: "Another may be found to fill his pulpit, but Dr. Graves will live in the history



of the church, the city and the State as a strong, earnest, untiring Christian worker, a fine scholar and a genial gentleman."

Dr. Graves' last service was as President of the Baptist Theological Seminary for Freedmen, Atlanta, Georgia, an office which he held to the close of the academic year of 1894, returning to Grand Rapids to a home with his children, where he died on January 17, 1895.

Said Dr. S. Haskell, whose acquaintance and friendship covered a period of fifty years: "Dr. Graves never relaxed his earnest diligence and freshness. He expanded in the breadth of his knowledge and deepened in his gracious self-culture. In the pulpit, his natural, soulful speech never fell into monotony or mechanical dullness, and the warm glow of his eye dimmed not with years."

When Dr. Graves accepted the presidency of the Theological Seminary at Atlanta, he said: "I leave Michigan with regret. It was there I was ordained and there, with the exception of ten years, my entire public life has been spent. I love the State, 'Michigan, my Michigan.' I love her churches, her noble institutions, her brotherly ministry and the scores and hundreds to whom my life is knit. However long Georgia may be my field of labor, Michigan will be my home. I greatly rejoice in the continued and enlarged prosperity which the church has enjoyed, and the nobler work of the men who followed me, the fidelity, earnestness and piety of its present young pastor. I am not one who inquires 'why were the former days better than these?' No. The days grow better, the years grow bigger in blessings, broader in plans, richer in fruit.

"I have never thought of myself as an old man; we are allowed to walk under hallucination. I have been for the most part associated with young men, and have felt myself to be one of them in years as well as in service. But when I recall the names of those who started with me in the flush and vigor of manhood, who were in the ministry in Michigan when I entered the State forty-two years ago, Dr. Haskell and Philo Forbes are the only ones I know.

"But there is another side: the cloud that is cast over us is all luminous with the light of God, and its edges on all sides are radiant with glory."



Dr. Graves was a poet in both prose and verse. At the laying of the corner-stone of the new Seminary, Dr. Graves wrote a hymn for the occasion. The following is the first stanza, set to the tune "America."

To Truth and Liberty,
To human weal and Thee
This stone we lay,
From the waste quarry brought,
From a rough fragment wrought,
Shaped to a noble thought,
Joyful to-day.

THOUGHTS FROM DR. GRAVES' PEN

Going on. This is the process with us all, the good and the bad, the believer and the unbeliever. Nothing is stationary. The earth and the heavens are going on to some future destiny. So too are we. But whither? Toward the perfection of our being? Upward toward God and heaven, and glory, or downward amidst neglected duties and lost opportunities to the doom of the unbelieving and the self-destroyed?

The martyrs of to-day are not those who languish in prisons or burn at the stake, but the men and women whose lives are consumed on the altar of Christly service. To such a crown of martyrdom may we aspire, and win, and wear in the kingdom of God.

We live in a thinking age, a testing age. Men ask for the reason of things and we must give the reason, be able to meet the age upon its own ground, on the open field with its own weapons of clear-cut thought and iron logic, while we rely upon the Holy Spirit to make the truth a quickener; and the pulpit that cannot do this fails. But surrounding the pulpit and bearing it up as the sea does its ships, and filling all the sanctuary with its divine influence, the spirit of worship flowing into all hearts from the God of grace, and flowing out of all hearts should hallow all services, making the ruggedest dogmas of our faith worship, and the softest carol of our minstrelsy instruction.

Charles Richmond Henderson, D.D.

"An Indian has no monuments, no history. He keeps no records. His life is narrow and poor—but civilized man remembers and appoints means of enriching the future with the thoughts, fancy and toils of the past."—*Henderson.*



CHARLES RICHMOND HENDERSON, D.D.

C. R. Henderson was born in Covington, Indiana, in 1849, prepared for college in Lafayette, Indiana, attended Kalamazoo College for a year, and then Chicago University, graduating from the College Department in 1870, and from the Theological Seminary in 1873.

He began work at once as pastor of the First Baptist church, Terre Haute, Indiana, to which he was called some months before his graduation. After nine years' service, he resigned to become pastor of the Lafayette Avenue Baptist Church, now Woodward Avenue, Detroit. Feeling a strong inclination to engage more fully in educational work than was called for in the pastorate, in 1892 he accepted a professorship in the University of Chicago.

Dr. Henderson's ten years' pastorate at Woodward Avenue was memorable in the life of that body, witnessing much of aggressiveness and successful endeavor. His call to a more extended field was a matter of congratulation, although his departure was recognized as a distinct loss to the State, and a great grief to the church, in which he was universally popular.

Upon going to the University of Chicago, Dr. Henderson was chaplain from the first, and through that office has been in close touch with the religious life of the students. He is Head of the Department of Ecclesiastical Sociology in the Department of Arts and Sciences, doing only graduate work; is a member of the two ruling bodies of the University, the University Senate and the University Council; is Associate Editor of the *American Journal of Sociology*, *American Journal of Theology*, and of the *Biblical World*.

Indicative of his indefatigable industry, he carries on work with the following: Board of Directors, Baptist City Mission Society; Board of Managers, American Baptist Missionary Union; member Western Committee to examine candidates for mission fields; Committee of Reference, representing American Baptist Missionary Union. In addition, he fills the following positions: Trustee of Kalamazoo College; Trustee of Chicago Refuge for Girls; Vice-President and member of Executive Committee of Chicago Bureau of Charities; President of Chicago Society of Social Hygiene; member of Committee of International Congress of Public and Private Relief (Paris); member of Executive Committee for life (as ex-president) of National Conference of Charities and Correction; member of Executive Committee of National Prison Association (and ex-president); Chairman of Committee on Home Education, of National Education Society. He also contributes regularly to the *Dial*; the *World To-day*; *American Journal Sociology*; *Biblical World*; *American Journal of Theology*; *Revue Pénitentière*; *Blätter für Gefangniskunde*. By appointment of the Governor of Illinois, he has prepared an exhaustive report on working men's insurance and old age pensions.

He is conversant with a number of foreign languages, in which he both writes and speaks. At the World's Fair in St. Louis he was elected chairman of the "Jury of Awards in Institutional Work." Eighteen countries were represented, and Mr. Henderson presided over this body six hours a day for eighteen days, finding it necessary to converse in three languages.

He was honored by the University of Leipzig with the degree Doctor of Philosophy, *summa cum laude*. He was awarded the Gold Medal for America for Philanthropic Work by the World's Fair Committee, St. Louis.

Dr. Henderson is the author of many books in use in Universities and Colleges and in Charitable and Reform Institutions. One, *The Social Elements*, has been asked for translation into Chinese for use in their colleges. Among his published books are *The Dependent, Defective and Delinquent Classes* (20th edition, 1901); *Doctrine in the Epistles*; *Social Spirit in America*; *Social Settlement*; *Modern Prison Systems*; *Modern Methods of Charity*; and *Arbeiterversicherung in den Vereinigten Staaten* (Berlin, 1908).

Dr. Henderson ranks among the leading sociologists of the

world, and is an acknowledged authority in this country and in Europe.

In respect to his Christian influence, one of the University men said: "He is the best loved man on the staff, is the hardest worker and is a walking Gospel."

He most forcibly illustrates one of his theories: "It is not a shame to be ignorant of many things—but it is a shame not to be curious enough to try and remedy one's ignorance."

Rev. Thomas Z. R. Jones

This most zealous pioneer minister came to Michigan in 1835, taking up his work along the Detroit and St. Clair rivers. Up and down, forward and back through the woods whither settlers had pushed, Brother Jones followed with the Bread of Life. He comforted the discouraged and desolate, and with others buried members of his own family. The missionary spirit called him on to the regions between Jackson and Kalamazoo, halting at Spring Arbor, Concord, Albion and Marshall, where he saw churches founded and increasing in numbers. He then struck through to Grand Rapids, and was one of the first to lay Baptist foundations there. At length he settled in Kalamazoo, whence he went forth on his various agency services. For forty-one years he was a well-known personage, gathering funds and promoting interest in educational and missionary endeavor. At last, physically disabled from appointment to regular service which he had hoped to render, he said to his brethren: "Well, your decision settles it, but I cannot live without doing something." In less than a month, in July, 1876, he was laid with the fathers whom he had known and loved: Booth, Powell, Allen, Comstock, Taylor and Eldred.

The Lambs

For three generations and more the Lambs were important factors in the well-being of society and the church in Michigan.

Rev. Caleb A. Lamb was a native of New London, Connecticut, born June 15, 1799. He was a direct descendant of Rev. Valentine Whitman, the first Baptist minister in Connecticut and organizer of the First Church in Groton, where he was pastor for forty years. His son Timothy then

became pastor of the Groton church and continued for forty years, when he was succeeded by his son Gano, who held the pastorate for the next forty years and longer—the three generations rounding out a century and a quarter of service in the same church.

The "higher education" of C. A. Lamb consisted of a four weeks' course at a select school in the fall of 1818. In June, 1824, he visited Michigan in company with his father and his brother, Rev. R. P. Lamb, and became a member of the Council of Recognition of the Stony Creek church, the second Baptist church organized in the Territory of Michigan. In this connection he wrote the *Herald* under date of May 17, 1883:

"In the first volume of the Michigan Pioneer collection, it is stated that Stony Creek church was organized in 1822. This is a mistake. In June, 1824, in company with my venerable father, Rev. Nehemiah Lamb, who was under appointment from the Board of the New York State Convention as a missionary, and my brother R. P. Lamb, I made my first visit to the then Territory of Michigan. At that time there was but one small Baptist church in the Territory; that was in Pontiac. My father preached and broke bread to them. In company with brethren from this church and other visiting brethren, we went to Stony Creek, to which place my father had sent an appointment. On Thursday, July 1, 1824, the brethren and sisters of Stony Creek met in conference and organized a Baptist church in Gospel order. In behalf of the Council and in behalf of the Convention, the hand of fellowship was given by Rev. Nehemiah Lamb. This was the second Baptist church in the Territory and had about twelve members."

Brother Lamb returned to Michigan in January, 1830, becoming pastor at Farmington, where he remained eight years, building up a church of 118 members mostly by baptism. He held pastorates with a number of churches until incapacitated by ill-health and the burden of years, when he took up residence in Ypsilanti, where he spent the remainder of life. He was always identified in Christian work and highly esteemed by all who knew him. He was gathered to the fathers in his eighty-fifth year and buried in Farmington by the side of kindred and friends with whom he had labored for three-score years.

Rev. Nehemiah Lamb, the father of Rev. C. A. Lamb,

came to Michigan for permanent residence in 1830, and labored with his son, C. A. Lamb, and as an itinerant pastor in the vicinity of Farmington, until his death in 1850.

Aroswell Lamb began work in Redford in 1832, but spent twenty years as pastor of the church in Hartland.

✓ Samuel Lamb labored in the new settlements of Barry County. The self-sacrificing pioneer work of this remarkable family will never be suitably chronicled in earthly annals.

Isaac Wixom Lamb was a thoughtful pastor as well as a mechanical genius. The knitting machine, by which he attained world-wide celebrity, was by no means the only fruit of his fertile brain. In many added inventions, he aided others in becoming millionaires, while he himself remained comparatively poor.

Mr. Lamb was born in Hartland, January 8, 1840. Converted at nine years of age, he was baptized by his father into the Parshallville church, pursued advanced studies in Kalamazoo College, and was ordained to the Gospel ministry in Novi, 1870. He served in the pastorate successfully in Walled Lake, Parshallville, Concord, Colon and elsewhere.

He invented the Lamb knitting machine in 1869. For this he was awarded first prize at the Paris Exposition. He strove earnestly not to allow business interests to interfere with his pastoral duties, and resigned a number of important trusts

to give himself unreservedly to Gospel work. He entered into rest, May, 1906.



REV. DONALD D. MAC LAURIN, D.D.

Rev. Donald D. MacLaurin, D.D.

During his nearly ten years' pastorate of the Woodward Avenue Baptist Church from October, 1892, to September, 1901, Dr. MacLaurin was an important factor in State and city denominational progress. He was not only a member of leading committees of the State Convention, but was for many years editor of the Sunday-

school department of the *Christian Herald*.

His pastorate was marked by many accessions to the church. During the first three years, more than 100 persons were annually added by baptism. At the close of his labors, the church numbered 1,150, with a net gain of 450 members.

Rev. John Martin

Mr. Martin came to Michigan in 1831. At that date only nine Baptist ministers were in the Territory, and all were members of the Michigan Association. They were Merrill of Prairie Ronde; Twiss of Ann Arbor, Clark of Salem, Lamb of Farmington, Comstock of Pontiac, Goodman of Detroit, Booth of Troy, Willey of Stony Creek, and Bodley of Salem. In the summer of 1832 Slater and Chief Noonday were added. Upon the completion of Stony Creek meeting house Rev. Mr. Martin preached the second sermon and labored here and in the vicinity for four years.

From his report: November 15, 1834, walked twenty-two miles facing a northeast wind to take part in the recognition services of the newly organized church in Mt. Clemens. . . . During 1846, attended twenty-four Covenant meetings and communion services, four ministerial conferences, four councils, one association; preached in twenty-two schoolhouses, fourteen dwelling houses, nine barns, two meeting houses and one grist-mill. In performing this labor, traveled on foot and on horseback 1,500 miles.

The last years of Mr. Martin's life were quietly spent in Ovid, where in 1887 in his ninetieth year he was gathered unto the fathers, full of good works and with the esteem of all who knew him. Rev. Dr. Theodore Nelson conducted the funeral services.

Rev. E. L. Little

Rev. E. L. Little, for over twenty years a successful pastor at Lapeer, Alpena and other Michigan churches, was of Revolutionary ancestry. His grandfather fought at Bunker Hill and in many other battles. Mr. Little graduated in the class of '61, University of Michigan, and at Rochester Theological Seminary in 1866. Mr. Little did first grading of schools at Lapeer and was Superintendent for three years, he also served as County Commissioner of Schools at Alpena. He is now a resident of the latter city.

Spencer B. Meeser, D.D.

Dr. Meeser, pastor of Woodward Avenue Baptist Church, Detroit, 1901-06, is a native of Philadelphia, a graduate of Girard College, 1875, Bucknell University, 1883, Crozer Theological Seminary, 1886. The degree of Doctor of Divinity was conferred upon him by Brown University in 1901. Dr. Meeser's first pastorate was in Paterson, New Jersey, where he remained seven years, bringing the church to a position of strength and influence. This pastorate was followed by successful labors in Wilmington, Delaware, Worcester, Massachusetts, and Detroit, where he gave himself to many reformatory and Christian enterprises. He represented Michigan in the World's Congress in London, where he made an address and served on the Committee on Constitution for the Baptist World Alliance. He was secretary and treasurer of the committee appointed by the Northern Baptists on the Baptist World Congress, a Trustee of Kalamazoo College, Chairman of the Committee on Systematic Theology of the Advisory Committee of the University of Chicago, and a member of the executive committee of the General Convention of Baptists of North America. A man of broad culture, he exerted wide influence for good during his residence in Detroit. He has just been called (1909) to the Chair of Theology in Crozer Theological Seminary.

Rev. Harvey Munger

Rev. Mr. Munger, a pioneer minister, in 1838, organized the churches at Allegan, Cheshire (now Bloomingdale), Hartford, Keeler, and Ganges. He traveled 150 miles to his regular weekly appointments. He baptized the first converts in the Plainfield (now Plainwell) church. He had two pastorates in Allegan, aggregating twelve years. The exposure and hardships incident to pioneer life told upon a naturally strong constitution and he died at the age of forty-eight. He loved to preach the Gospel and had a personality and eloquence that would gather a good audience in church, schoolhouse or home, when word was passed that Elder Munger would preach.

Wit, humor, and an imagination that was ever seeing visions and dreaming dreams, brightened the social life of his home.

Rev. W. L. Munger

Rev. W. L. Munger, worthy son of Rev. Harvey Munger, graduated from Kalamazoo College in 1871, and was ordained in 1874, holding successful pastorates in New York State and in Michigan for over thirty years.

At Belding, in this State, he found a church of 96, and in five years left 167 members, 56 of whom were added by baptism. At Ganson Street, Jackson, 42 persons were added in the first twelve months and 103 in his four years' labor.

Always loyal to his Alma Mater, for the last sixteen years of his life he was chairman of the Board of Christian Education of Kalamazoo College. He was Field Secretary of the Anti-saloon League from 1904 until failing health compelled retirement. He died at his home in Detroit, September, 1908.

Rev. Walter Rauschenbusch of Rochester University paid tribute to his memory, from which tribute we quote:

"We were classmates in Rochester and his ripe experience and the firmness of his religious convictions exercised a very strong influence on me. He had a singular balance and poise of mind, which was not in the least shaken either by the assaults of new and unevangelical tendencies, nor by the exaggerated positions of extreme Calvinistic orthodoxy. He walked his own pathway, serene and untroubled, now smiling at some theological absurdity, and again with a kind of prophetic sternness repelling some assertion that seemed to impute unrighteousness to God. And so he remained; always evangelical and conservative in his thinking, and yet always open-minded and with that sweetness of conviction that comes only to those who have wrought out their beliefs by honest thinking."

The Northrops, Father and Son

Rev. W. R. Northrop was pastor and evangelist for sixty years, forty of which were spent in Michigan. He graduated from Granville College (now Denison University), in 1853, and aided in raising the first endowment fund for his Alma Mater. Mr. Northrop was preëminently a Scriptural preacher. He loved the Word and when his life-work ended, he was buried in Fort Wayne, Indiana, by the side of his faithful companion, his head resting upon his well-worn Bible.

Stephen Abbott Northrop, D.D., LL.D.

Mr. Northrop was born in Granville, Ohio. His father and mother moved from New York State to this college town in order that the father, Rev. W. R. Northrop, might secure a college education. His mother baked a barrel of flour every week for four years and sold the bread to students to help her husband through his course of study. For nearly half a century she stood by his side in his pastorates in Ohio and Michigan with the same characteristic loyalty and devotion.

With such heroic faith behind him, the son began his career. After studying for a time in Kalamazoo, he went to Denison University, but graduated at Madison (Colgate University) in 1876. After a course in theology at Rochester, he settled in Fenton, Michigan, where he was ordained. He married Miss C. A. Joslin, Hamilton, New York, her father having led the choir in the Hamilton Baptist Church over forty years.

Mr. Northrop's fruitful labors in Fenton attracted the attention of the First Church, Fort Wayne, Indiana, where he became pastor in 1882 and remained over thirteen years. Under his leadership the church-house was enlarged and its seating capacity doubled. Later he settled in Kansas City, Missouri, where he remained for nearly ten years.

Dr. Northrop is the author of *A Cloud of Witnesses*, now in its fifth edition. Of this work Hon. William Gladstone wrote: "As a religious text-book for young men, I place *A Cloud of Witnesses* next to the Bible. Such an array of cumulative testimony will vindicate the divine claims of Christ and the Word more than all the battles of scholars and critics."

Dr. Northrop has been president of the Board of Managers of the Baptist Ministers' Home of Ohio, Michigan, Indiana, Illinois and Wisconsin; president for three years of the Indiana Baptist State Convention; chaplain of two National Republican Conventions and of many traveling men's national, State and city conventions. He looks with satisfaction upon an engrossed parchment of resolutions presented by 600 traveling men of Kansas City, on his departure from Missouri. He has welcomed over 3,000 persons to the churches he has served, mostly by baptism, and without the aid of an evangelist. He gives great credit to Mrs. Northrop for his success. A gifted singer, she has led all of

his church choirs, also the music in several National Baptist Anniversaries: at Chicago, Philadelphia, Saratoga, Cincinnati and Atlantic City. In all church work, Mrs. Northrop has been an active force and always accompanies the doctor in his pastoral calls.

Alfred Owen, D.D.

Doctor Owen often congratulated himself that he was born in an academic town, China, Maine. He was fitted for college at the age of sixteen, but did not have opportunity to further gratify his ambition until twenty. He began teaching in the public schools at seventeen, and continued to do so every winter until his graduation in 1853.

Converted in his fourteenth year, he had convictions in respect to his life-work as a minister, even before entering college. After his college course he entered Newton Theological Institution, from which he graduated in 1858. His first pastorate was in Lynn, Massachusetts, where was built and dedicated a comfortable house of worship. Dr. Owen continued this pastorate for more than nine years, resigning to accept a call to the Lafayette Avenue Baptist Church, Detroit. During his pastorate of over ten years in Michigan, Dr. Owen identified himself with every advance movement of the denomination; was a member of the Board of Trustees, Kalamazoo College; Chairman of the Committee on Home and State Missions during all the years of his residence; gave two courses of lectures before Ministers' Institutes in the State and served as President of the Michigan Baptist State Convention. The Woman's Baptist Home Mission Society of Michigan was organized in the chapel of his church and was benefited by his wise counsel and advice.

During the last year of his pastorate in Detroit, he was blessed with a great ingathering, when numbers of Detroit's most influential citizens were added to the church. From 1870, the first year of the *Christian Herald*, to 1903, Dr. Owen was an active contributor to the success of the paper by both voice and pen.

In July, 1877, he accepted a call to the Memorial Church, Chicago, resigning to become President of Denison University, Granville, Ohio. He filled the office ably for seven years, securing large additions to the endowment and adding materially to the physical equipment and teaching force of the institution.

Later he served for eight years as President of Roger Williams University, Nashville, Tennessee, continuing as instructor until the plant was destroyed by fire in 1905. Since that time, having served his generation faithfully and well, he has lived in retirement and comfort provided with an allowance from the Carnegie Foundation. As he expresses it, he is "passing peacefully down the stream toward the landing."

Rev. A. G. Pierce

A native of New York State, at the age of nine years (1845) Mr. Pierce was transplanted to Michigan soil, where he took firm root and grew as to the manor born. At fourteen he was converted and baptized by Rev. William Taylor, founder of the Schoolcraft Church. He graduated from Kalamazoo College in 1860, and the summer following did colporter work in the Upper Peninsula. The region was comparatively unknown at this date, access to shore towns being by boat and to interior settlements by trail and foot-path only. There was but one Baptist church, a feeble interest at Marquette.

In 1862, Mr. Pierce settled in Oshkosh, Wisconsin, and was ordained to the work of the Gospel ministry. In the fall of the same year he was married to Miss Antoinette Griffin of Three Rivers, his classmate, Rev. Luther H. Trowbridge, performing the ceremony. In 1872, Mr. Pierce was called to the pastorate of his mother church in Schoolcraft. This church, with brief intermission, he served for eight years. During that time with a membership of only twenty-five the church rebuilt its house of worship, the expense being met without calling for outside help. Immediately afterward, religious interest was manifested and the membership more than doubled.

Mr. Pierce has served most of his ministerial life in Michigan, has led four churches in building or rebuilding houses of worship; and in every worthy enterprise civic or religious he and his family have been staunch advocates.

In both prose and verse Mr. Pierce has been a lifelong contributor to the *Christian Herald*.

THOUGHTS FROM HIS PEN

"The business man of to-day is like a clock trying to do an hour's ticking in fifteen minutes, and mightily pleased if

it can be brought inside of ten. With people tearing along the 'golden streets' as they do along the streets of the modern city, cherubs dodging right and left to make way, would there be 'sweet rest in heaven?'"

"Faith: Here is a bottle tightly corked. You may pour rivers of water upon that bottle, but not a drop enters. Remove the cork and it is filled in an instant. The human heart in its natural state is a closed bottle. The Water of Life cannot enter. Let faith remove the cork and it will be filled to the brim."

Rev. A. Powell

Rev. A. Powell never received or sought worldly honor, but was faithful and beloved by all who knew him. He wrote, January 1, 1875, just fifteen days before his death: Dear *Herald*, friends and all correspondents: I write you, as I expect for the last time from the banks of the river. My day of life is closing. I can do no more work for Christ. I leave it to my younger brethren and bid them godspeed. Now in my eighty-fifth year I cease correspondence. Farewell till we meet over the River.

Rev. Robert Powell

The early settlers in Michigan were largely well-trained men physically and mentally. Mr. Powell was wont to say: "They will not endure stupidity in the minister either in the log schoolhouse or the village church." He was a man of commanding presence, with a logical mind, clever, earnest, forceful. He was one of the founders of Hamilton, now Colgate University, and took an active interest in the up-building of Kalamazoo College. In an early day he turned the feet of many students to that institution.

He settled on a farm near Clinton, Washtenaw County, in 1833, and preached in Jackson in 1834, acting as clerk when the church was organized.

Powell of Clinton, Fulton of Tecumseh and Pyper of Adrian led in forming the River Raisin Association, all the churches having previously been incorporated in the Michigan Association. He was for many years active in revival meetings, and in a schoolhouse some two miles west of Clinton, Clinton B. Fisk (founder of Fisk University, Nashville, Tennessee) was converted. The lad, going to the meet-

ings after his day's work, was attracted by the words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The weary boy appreciated the promise and a few Sundays after was baptized in River Raisin, remaining a sturdy Baptist for some years.

In the history of churches in the Washtenaw Association and vicinity, Elder Powell's fifty years' work is referred to as follows:

"His presence in all of our public meetings, his pastoral and evangelizing work, his words of love and wisdom, and prayers of power, and songs of the Spirit and understanding, have made him to us a Titus these more than two score years. Eighty-four years have wafted him near the shore, and he will soon hear the words, 'Well done, good and faithful servant.' "

Rev. Jacob Price

This honored pioneer was born in Wales, but came to this country in the strength of his early manhood. In New York, he formed the acquaintance of the late Spencer H. Cone and by him was aided in his efforts to reach Michigan. Elder Price settled, about 1832, in Cass County, whence he made an extended circuit preaching and upbuilding churches for forty years. He was the personification of benevolence and work. His kindly face was among the first seen in the pioneer cabins of a widely scattered parish. Under his leadership, a number of churches were organized and one generation after another became familiar with his personage as he passed along the roads leading to his several preaching stations, or heading a funeral procession from some of the surrounding towns. Full of years and honor "he was not, for God took him."

Mrs. Price was almost as well known. She came with her parents to Michigan in 1834 and in 1836 married Elder Price, then pastor at Edwardsburg. Mrs. Price was an expert nurse and in that early day, while he carried words of spiritual consolation, Mrs. Price was equally skilful in providing both spiritual and physical comfort. Their seven children, all numbered in the heavenly fold, were taught to be true to conviction and all walked hand in hand the Gospel road. When the body was enfeebled by disease and years Mrs. Price never languished, and the masterful faith which buoyed her spirit sat supreme upon her face in death.

Rev. J. C. Rooney

Mr. Rooney, who recently celebrated the fortieth anniversary of his ministry, was born in Westmeath, Ireland, in October, 1847, of Roman Catholic parentage. He was brought up and confirmed in that faith with parental hope and expectation that he would enter the priesthood; but early in life he sought and found truth for himself and united with the Baptist church, although it meant disinheritance by his family and ostracism by relatives and friends.

He began his pastoral work with the First Milo church, New York, where he was ordained in 1868.



REV. J. C. ROONEY

A correspondent from Watkins, New York, writes: "As a boy, Mr. Rooney was always manly and truthful. When he was converted he never wavered, although, like his Master, 'he had not where to lay his head.' Persecution was bravely borne. What he believed, he believed, and there was never compromise with error, nor swerving from duty." It has been a large part of the ministry of Brother Rooney to bring order out of confusion; to pay church debts and prepare the way for others, withal to maintain a clean record for himself and a courage and zeal undaunted; in Michigan to lead the "forlorn hope" at South Bay City, which is now the Broadway Baptist Church; at Lapeer, to raise the debt which was a heavy burden upon a fine church property; at Hillsdale, to raise money for a church building; at Kalamazoo, to organize the mission now developed into the Bethel Baptist Church; and then in the Upper Peninsula to serve with long and useful pastorate at Manistique, followed by labor at Escanaba.

In the *Herald* some years ago, it was said: "There seems nothing to do as a church but Brother Rooney knows the best way of doing it. His custom is to double church membership and get the whole congregation enlisted in systematic beneficence."

Rev. T. M. Shanafelt, D.D.

Rev. Thomas M. Shanafelt was born at Brinkerton, Pennsylvania. Graduated at Bucknell University in 1861.



REV. T. M. SHANAFELT, D.D.

Served in the civil war as a private soldier. At the close of his military service he completed his course of study in theology, and was enrolled among the first alumni of Crozer Theological Seminary. Entering the Baptist ministry, he was ordained at Muncy, the youngest of three brothers, all of whom have had an honored record as able and successful ministers of the Gospel.

In 1867, he removed to Michigan, where for twenty-three years he served as pastor. During this period he held im-

portant positions in his denomination, having been Secretary and Treasurer of the Michigan Baptist Education Society, a member of the Board of Trustees of Kalamazoo College, and for fifteen years Secretary of the Michigan Baptist State Convention. In 1884, at the national encampment, held in Minneapolis, Minnesota, he was elected Chaplain-in-Chief of the Grand Army of the Republic. He afterward served as Assistant Inspector General of the national organization.

Having been repeatedly urged to take charge of missionary work in the West, he accepted from the American Baptist Home Mission Society, in April, 1888, an appointment as State Superintendent of Missions for South Dakota, and served continuously for eighteen years. In 1890, North Dakota was added to his district. From the beginning of his relation to this work he was Secretary of the South Dakota Baptist Convention. During eighteen years of service, ninety-five new Baptist churches were organized, and ninety-six houses of worship were built or secured by purchase. Under his careful and aggressive leadership the denomination grew rapidly in strength and influence, and has continued to maintain a leading position among the other denominations in the States included in his district.

In addition to his services rendered as pastor and Superintendent of Missions, Dr. Shanafelt has given considerable attention to literary work. In 1881, he compiled complete biographical sketches of nearly four hundred Baptist ministers in Michigan. He is the author of *Fifty Years of Baptist Growth and Progress in Michigan*, *The Baptist History of South Dakota*, *The Baptist History of North Dakota*, and several smaller denominational and historical works. Being deeply interested in historical research, he has published numerous historical and biographical articles in denominational and secular newspapers and magazines.

He served several years as President of the South Dakota Historical Society, and is Vice-President of the American Baptist Historical Society. For many years he was the South Dakota representative on the Board of Managers of the International Baptist Young People's Union of America. He also served for six years as President of the State Board of Commissioners of the South Dakota Soldiers' Home, located at Hot Springs.

In April, 1906, he was unexpectedly elected as General Superintendent and Secretary of the Western Baptist Ministers' Aid Society, including eighteen Western States, and extending from the Mississippi River to the Pacific Coast. After serving over a year, failing health rendered it necessary for him to retire temporarily from active service.

Being long identified with the religious and other interests of the States in which he has served, he has exerted a beneficent influence and is recognized as a wise leader and helpful counsellor. As a citizen, he is widely known, and is everywhere respected for what he is and for what he has done.

Rev. Hiram K. Stimson

An eccentric but highly successful pastor, H. K. Stimson, author of *From the Stage-coach to the Pulpit*, was converted in New York State under the preaching of Elder E. Weaver, who was later a resident of Michigan. After pastorates in New York State, Mr. Stimson became pastor in Adrian, Michigan. During his long service in the ministry Mr. Stimson baptized 1,887 persons.

Mr. James P. Cadman writes: "Our family lived in Adrian in 1850, and were attendants at the First Baptist church. The pastor was known as 'the converted stage-

driver.' He was a preacher of great ability, witty and wise, possessed of earnest simon-pure Christianity and was universally beloved."

Rev. William Taylor

Rev. Mr. Taylor was one of the founders and the first pastor of the Baptist church in Schoolcraft, which was recognized on June 11, 1837. With brief intermission he served until his death in 1852. During the last year of his life he led in the building of a large brick meeting house, which was completed and dedicated a few months after he had passed away.

Cedar Park Seminary, which for many years did excellent educational work, was Elder Taylor's gift to the denomination. It was finally sold to the school district and the proceeds turned over to Kalamazoo College. On his tombstone is the following inscription:

"This excellent and humble Christian devoted his life and his substance to the welfare of his fellow-men and the Master's service. He was the founder of the Female Seminary in this town of his adoption, where he was for many years the pastor of the Baptist church; and having to the end illustrated the character of a follower of Christ, he sought in trembling hope the bosom of his Father and his God."

Rev. Samuel Walter Titus

For over forty years a resident of Michigan and having served as pastor of the First Baptist Church, Flint; Grand River Avenue and Scotten Avenue, Detroit; and having been actively identified with all interests of the denomination, "Father Titus" was widely known and as generally respected and loved. He could with reason point to his work in the ministry as furnishing his most honored and lasting memorial.

At Flint he spent nine years, and finding a resident and non-resident membership of eighty-two, left the church one of the largest and strongest in the State. Assuming care of the Grand River Avenue church when it was known as the Twelfth Street Mission, in eight years he left a prosperous church of over four hundred members. Going to Scotten Avenue Church when it was also a mission, in three years it was organized into a church with a fine chapel built and paid for.

The young people's movement, for which Father Titus is most justly celebrated, originated during his ministry at Flint in the winter of 1868-69, when he organized a young people's society under the name of the Young People's Covenant Band. A gentleman from Massachusetts, whose business brought him to Flint, was impressed with the idea, and after making careful study of the plan of work, took a full set of printed blanks with him, and several young people's societies were organized on that basis.

Rev. John S. Twiss

After a long and successful pastorate in Senate, New York, Rev. John S. Twiss came to Michigan in 1830, settling in Ann Arbor. He was a preacher of strength and vivacity. His hatred of oppression and everything degrading to man took forms of expression never to be forgotten by his listeners.

When a wrong needed to be hit, he fired straight at the mark:

"The dram-drinking Christian! With the light now shed upon this subject before his eyes, 'how dwelleth the love of God in such a man?'"

The above was spoken in Washtenaw Association, 1832.

At another time he said: "Only let your politics be as becometh the Gospel of Christ." In dissuading the passage of a resolution disfellowshipping certain persons, he said: "Since we have no horns, what is the use of bellowing and shaking our heads as if we had?" After listening to brethren who were fiercely multiplying words without wisdom, he rose and remarked: "Brethren, I have been thinking what fools I are." It is needless to say that acrimony ceased.

Such men put sunshine into the places which knew them; and pleasant remembrances of them linger long after they have departed.

Rev. A. L. Vail, D.D.

Rev. A. L. Vail, D.D., who served many Michigan churches in the ministry, but is now with the Historical Society, Philadelphia, preached his first sermon in the First Baptist Church in Adrian, on May 20, 1866. He writes: "I never was a resident of Adrian, and my acquaintance was chiefly with the Sunday morning meeting and the noonday

Sunday-school. My home was four miles out, on the road to Tecumseh, in a humble farmhouse, and my calling that of a student in Raisin Valley Seminary. I had come to the farmhouse because it was the residence of my uncle, and I attended the Quaker school because it was convenient, and efficient in preparing for higher studies. I had recently become a Baptist, with fresh questions, and alert for discussion. So I found my way to the Baptist place of worship in Adrian on each Lord's day. Between Pastor E. J. Fish and myself an intimacy sprang up and grew with the years. Dr. Fish was the man who utilized this friendship to introduce me into the pulpit of the Adrian church more than forty years ago."

Rev. W. G. Wisner

Rev. W. G. Wisner, of Adrian, first settled in Michigan in October, 1839, as pastor at Jonesville, where he remained for five years. A short time before his departure in 1888 he wrote: "The Word of God has been my text-book. I have had no other business but to study my Bible, pray and preach as best I could. Have baptized 778 persons. Hitherto the Lord has been my strength and helper."

Thomas W. Young, D.D.

Dr. Young is a Southerner by birth and education. His boyhood home was upon a farm in West Tennessee. At

seventeen years of age he united with the Stanton Baptist Church, and was later ordained to the Gospel ministry by them.

In 1882, he entered the Southwestern Baptist University at Jackson, Tennessee, where he spent five years, graduating in 1887 with the degree of Master of Arts. In October, 1887, he entered the Southern Baptist Theological Seminary at Louisville, Kentucky, graduating in 1890. He spent an additional year in post-graduate study and was given the Seminary degree of Master of Theology. In



THOMAS W. YOUNG, D.D.

1888, Dr. Young became student pastor of the Portland Avenue Baptist Church, Louisville, and continued till October, 1904. In the meantime the church membership increased from 80 to over 300, and a handsome parsonage was built.

In 1894, Dr. Young became pastor of the First Baptist Church, Ann Arbor, Michigan, and at once endeared himself to the citizens of the town, to the faculty and students of the University. In the twelve years' pastorate at Ann Arbor, nearly 800 members were received into the church. The plan of establishing the Baptist Students' Guild took definite form in his mind, and by conferences, correspondence, and articles in the *Christian Herald* he interested others. In 1902, he brought the matter before the Baptist State Convention, in session in Detroit, and secured their unanimous approval. A committee with Dr. Young as Chairman, was appointed and the work of promoting the enterprise was pushed rapidly to completion.

In 1905, Dr. and Mrs. Young attended the World's Baptist Congress in London, England, followed by an extended journey on the continent, returning with increased power for service in the Ann Arbor pastorate, but in 1906 came a call of the North Baptist Church, Detroit. Dr. Young considered this an opportunity to build up a great work in a great city and entered upon his duties in May, 1906. From the first, the membership has grown rapidly, increasing at the rate of more than 100 each year. To meet the needs a new church edifice had to be built. The work of building was launched in the spring of 1907. A new site was purchased, corner of Pingree and Woodward Avenues. The corner stone was laid in June, 1908, and the new building was occupied in May, 1909. It is a fine stone structure, equipped with every convenience for modern church work, and cost completed a little over \$100,000.

Dr. Young received from his Alma Mater in 1902 the honorary degree of Doctor of Divinity.

"The Dying Thief"

In a sermon on the text, "Will a man rob God?" Rev. Dr. Zelotes Grenell introduced the following illustration:

It is as if one should ask another, "Are you a Christian," and the other should answer, "Yes."

We may imagine a conversation to follow something like this: "You have been baptized, of course?"

"No, sir; the dying thief was not baptized, and he was all right."

"So you don't belong to any church?"

"No, sir; the dying thief didn't belong to a church, and he went to heaven."

"But you attend religious services somewhere?"

"No, sir; the dying thief never went to meeting, and he got through safely."

"You must, however, give something to sustain the preaching of the gospel at home and abroad?"

"No, sir; the dying thief made no contributions to such things, and he went to heaven."

"Well, my friend, you seem to get a good deal of comfort out of the dying thief; but let me tell you that there is one big difference between him and you: he was a dying thief and you're a living one."

A reporter present captured the illustration. It appeared in print, and started on its journeys. Dr. Edward Judson put it out in one of his illuminated tracts. It appeared in an English paper, where it was credited to a publication in Australia! It has been repeated in private and public, the most effective rendering of it being given by the late Dr. George C. Lorimer at the anniversary meetings in Minneapolis. It has usually been cited as a conversation that actually occurred, but in its original form it had a plainly-stated hypothetical basis, and was suggested to Dr. Grenell as a forcible illustration when he delivered a discourse in the First Baptist Church, Detroit, on the text above stated.

CHAPTER XII

SOME HONORED LAYMEN OF MICHIGAN

IT IS EASY FOR MOST MEN TO COPY AND TO FOLLOW. ONLY
MEN OF LARGEST MOLD AND LOFTIEST SPIRITUAL STATURE
CAN SERVE AS PIONEERS.—CHARLES R. HENDERSON, D.D.

I

In the State at Large

A Veteran

Deacon Isaac Adams settled on a farm in Tecumseh in 1835, and maintained membership in the First Baptist Church of Adrian until 1839, when under the leadership of Rev. Marvin Allen, pastor, he became a constituent member of the church in Tecumseh. It was his pleasure to refer to the fact that he had maintained a Christian life for sixty-one years and the family altar for fifty-four years.

Honorable Thomas E. Barkworth

Mr. Barkworth was born in Lincolnshire, England, in 1851; came to America in 1869 and to Michigan in 1871; studied law and settled in Jackson, 1878, where he has resided for over thirty years. He was baptized in 1886, and has served the church in the capacity of deacon and Bible school teacher. As citizen, lawyer, legislator he has always stood for that which makes for social, intellectual and moral worth. A Detroit newspaper editorially paid him this tribute:

"Here is a Christian man who takes his religion into court with him. He believes in serving his God and his client at the same time. Tom Barkworth is a sufficient answer and rebuke to that professional scoffer who said, being asked about Christianity, that he didn't know exactly, but he believed it had something to do with dead folk. Our Jackson friend is

not dead or asleep, or blind to things that are 'out o' whack' in our social and political arrangements."

Wooster Woodruff Beman, LL.D.

Professor Beman was born at Southington, Connecticut, May 28, 1850, son of Woodruff and Lois Jane (Neal) Beman. His father was a lineal descendant of Simon Beman, one of the early settlers of Springfield, Massachusetts, who was married there in 1654. On his mother's side he is descended from Edward Neal, who was an early settler of Westfield, Massachusetts, and who died there in 1698.

Mr. Beman's early training was had at the Valparaiso Male and Female College and at the Collegiate Institute of Valparaiso, Indiana. He entered the University of Michigan in 1866 and was graduated Bachelor of Arts in 1870. He was at once appointed Instructor in Greek and Mathematics at Kalamazoo College, but resigned this position after one year to accept an instructorship in Mathematics at the University of Michigan. In that institution he has continued for over thirty-six years, and since 1887 has been Head Professor of Mathematics. He is the author of a large number of mathematical works and is a member of many scientific and mathematical organizations. Among his published works are: *Essays on the Theory of Numbers* (from the German of Dedekind), 1901; and in connection with Professor David Eugene Smith, of Teachers' College, Columbia University, New York, *Plane and Solid Geometry* (1895); *New Higher Arithmetic* (1897); and other works in the higher mathematics which are widely used in colleges and universities.

His prominence as an educator has not interfered with his religious activities. He has been a member of the Board of Trustees, Kalamazoo College, for over twenty years; officer, trustee, treasurer, etc., of the Students' Christian Association, University of Michigan, since 1894; an active promoter of the Guild Movement at Ann Arbor; and Treasurer of the Michigan Baptist State Convention from 1893 to 1908.

He was married September 4, 1877, to Ellen Elizabeth Burton. They have a son and daughter. The latter before her marriage was a successful teacher, and the son is now pursuing postgraduate studies in Zurich, Switzerland. Professor Beman has recently been abroad, having been given a year's

leave of absence by the University. He was honored with the degree of Doctor of Laws by Kalamazoo College, 1908.

John C. Buchanan

Mr. Buchanan, son-in-law of Missionary Bingham, settled in Grand Rapids in 1843, and united with the Baptist church on profession of faith. At the time of his death he had been for fifty-nine years closely identified with denominational interests in his home city and in the State, and was for more than twenty years a deacon. He served three years at the front in the War of the Rebellion, was in twenty engagements and three times wounded. He retired from the Army with a captain's commission.

John Cadman, M.D.

Dr. Cadman was a member of the First Baptist Church, Adrian, for several years until 1851, when he moved to Kalamazoo. Besides his church work he was active in educational and temperance matters. While studying medicine in New York State he taught school each winter for about twelve years, and worked on his father's farm the balance of the year.

In Adrian he was a public school director, and was the originator of the first high school in Michigan.* In Kalamazoo he was chosen a Trustee of Kalamazoo College, which position he held nearly fifteen years until his death in 1866.

Elias Comstock

Deacon Elias Comstock, a few years before his death, wrote: "I came to Michigan in May, 1823, on the S. S. "Superior," the only boat then on the lake, succeeding the "Walk-in-the-Water," the first boat on the Western lakes wrecked in 1821. Detroit at this time was antique in appearance, as well as in fact. There were no Baptists in the city. In the fall of 1824, F. P. Browning and his widowed mother, Baptists from the city of New York, took up their residence in Detroit and became the nucleus of the First Baptist Church formed there. Brother Browning was diligent in business serving the Lord, but with other valuable and highly respected citizens of the city fell a victim to cholera in 1832.

*This honor is accorded him in Payne's *History of Education in Michigan*, published in 1876.

Hon. Moreau S. Crosby

Newark, Wayne County, New York, was the early home of a trio of well-known men in Michigan: Moreau S. Crosby, Deacon I. G. Jenkins, and Rev. George Thomas Dowling. The former came with his parents in 1856 to Grand Rapids, where J. S. Crosby, the father, lived as honored citizen and Christian until his death in 1875. Moreau S. Crosby, his only child, inheriting the Christian and scholarly instinct, was given every educational advantage which a loving father could provide. He graduated from the University of Rochester in 1863, and after travel and supplementary study took his place as a prominent man of affairs. He was a member of the Board of Education; Vice-President of the Grand Rapids Savings Bank and Valley City Milling Co., President of the local Young Men's Christian Association for five years, and of the State Young Men's Christian Association for two years; member of the State Board of Correction and Charities; State Senator 1873-74; Lieutenant Governor, 1880; reelected 1882, receiving nomination in both instances by acclamation. He was a valued Trustee of Kalamazoo College, and an officer for many years of the Fountain Street Baptist Church and Sunday-school, being chosen as superintendent of the latter fourteen times in succession. He presided over the Michigan Baptist State Convention in 1882 at the meeting in Niles, and in 1883 at the session in Coldwater.

On all great moral questions Mr. Crosby could be relied upon not only to exemplify the principle but to become when necessary an active advocate. In 1887, when political views were at variance and warmly discussed, Mr. Crosby on the platform seconded his statement in the *Herald*: "Whenever the temperance issue is clearly defined, with the liquor interest on one side and the home on the other, I always promptly decide in favor of the latter. I shall vote in favor of the Prohibitory Amendment in April."

Mr. Crosby was born in 1839, and died in 1891 in Boston, Massachusetts, whither he had gone for recuperation. Rev. Dr. J. L. Jackson, pastor of the Fountain Street Church at the time of its great loss, said: "Few men make so large a vacancy when they go. His life and influence have been woven into the best welfare of the State, the city and the church."

Judge Caleb Eldred

Judge Eldred, as he was familiarly known, died June 29, 1876, aged ninety-five years, his life spanning almost the first century of our national independence. Born in Vermont in 1781 (his father was taken prisoner in the battle of Bennington), his life started in the dark and trying times of the Revolutionary period.

Mr. Eldred came to Michigan in 1830, and located among the first settlers of Kalamazoo County, where he resided for forty-six years. He served as assistant judge upon the bench, member of the Michigan Legislature; and in these and other public capacities showed a clear and well-informed understanding, sound practical judgment, and the highest moral integrity. From the first he was organizer and steadfast upholder of the church of Christ, was one of the two founders of Kalamazoo College (Thos. W. Merrill the other). He was the first president of the Board of Trustees and served as such for twenty-five years, declining reelection because of the infirmity of age. His generous contributions did much to enable the Convention to maintain its educational work during the trying financial crises which were met in the early days.

Comstock, now Galesburg, was the mother of all the Baptist churches in the Kalamazoo Association. In a letter to the Michigan Association in 1832, Judge Eldred, as clerk, wrote:

"We would send our voice to the East, and to the far East, 'Come over and and help us.' North of the St. Joseph River, Elder Merrill is alone in a field almost one hundred miles square. We are in a desert place, yet we trust in God that this little one shall become a thousand, as He has said: 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.'"

The cry of faith was honored. Judge Eldred at ninety years of age saw the realization of the promise.

Jasper C. Gates

Deacon Gates is a lineal descendant of Lord Geoffrey de Gates, who on November 15, 1272, was commissioned by King Edward I. a Justice of the Court of King's Bench of England. On his mother's side, Mr. Gates' family were

Huguenots, and were driven from Rouen, France, by the massacre of St. Bartholomew. For five hundred years both in England and in America his ancestors were actors in political and religious revolutions. Among them are about thirty of the early Puritans of Virginia, Massachusetts and Connecticut. From 1740 to 1760 his ancestors were among the most aggressive of the Separatists of Connecticut who revolted from the established church on the questions of a converted church membership and baptism by immersion. For this they were severely persecuted and finally driven from the colony. From that time almost without exception they have been staunch Baptists.

In 1869, Jasper C. Gates entered Union College, Schenectady, graduating in 1872, later receiving the degree of A.M. In 1874, he graduated from the Albany Law School with the degree of LL.B., and the same year was admitted to the bar of Michigan. Since 1876, he has practiced his profession in Detroit, and is well known as a chancery practitioner and an expert in the law of real property. He is also distinguished as a constitutional lawyer and for over fifteen years has been Professor in the Detroit College of Law. He is a member of the Board of Commerce and one of the Executive Committee of the Detroit Municipal League. For some nineteen years Mr. Gates was a deacon in the First Baptist Church, and for twenty-five years taught a young men's Bible Class in the Sunday-school. Since 1886, he has been a member of the Baptist State Sunday-school Board, much of this time its chairman. For three successive terms he has been President of the Detroit Baptist Union and is one of the trustees of the Ann Arbor Guild Hall Committee.

Howard B. Latourette

Fenton was the home of Mr. Latourette from his youth to his translation in 1906. At seventeen years of age he was cashier of a bank. Added to business training, he pursued studies in Kalamazoo College. He was for many years president of a private bank in Fenton. This became in 1896 the Commercial and Savings Bank, and he continued as president. By judicious conservatism in management, the bank commanded patronage and confidence beyond the limits of his native town.

Mr. Latourette was true to conviction and while president

of the village closed the saloons. He was a Trustee of Kalamazoo College for twelve years, and upon the founding of the Ministers' Home, 1887, was made treasurer of the society, and served until his death.

Rev. S. A. Northrop, a former pastor, said: "Brother Latourette was one of a thousand, always loyal to his pastor whether the church or congregation liked or criticised him. I knew him for twenty-five years and he was always true as steel." He was only fifty-nine years of age when he died, leaving a widow and eight children.

Fletcher O. Marsh

Rev. Dr. Haskell wrote in 1893: "I became acquainted with Professor Marsh in Detroit forty-five years ago, and more intimately at Kalamazoo, where his beloved father was an early and most trusted deacon. Professor Marsh was son-in-law of Elder Marvin Allen. While Mr. Marsh was pastor at Coldwater for a time, his longest service was in Denison University, Ohio, where he was called during the presidency of his uncle and former pastor at Kalamazoo, Jeremiah Hall, D.D. There he was treasurer, professor and general assistant."

Thirteen years later, July, 1906, Professor Ernest D. Burton wrote: "The death of Mrs. Marsh, widow of the late Fletcher O. Marsh, brings to an end a life of unusual beauty and usefulness. The daughter of Rev. Marvin Allen, she came to Michigan with her father when he became pastor of the Baptist church in Adrian. In 1843, he accepted a call to the Baptist church in Ann Arbor, where among the students of the then lately founded University of Michigan was Fletcher O. Marsh, active in the work of the little Baptist church and a leader of the choir. Mr. Marsh graduated in 1845 from the University of Michigan in its first graduating class, and after teaching three years pursued a course of study in Newton Theological Institution. After a pastorate of three years in Coldwater, he accepted a professorship in Granville College (Denison University). Those were days of foundation-laying and to this important task Mr. and Mrs. Marsh gave themselves with unselfish devotion." In 1879, they removed to Chicago, where they at once united with the First Baptist Church and retained membership until death.

Daniel Putnam, LL.D.

For over fifty years Professor Putnam was in continuous service as an educator in Michigan: for fourteen years in



DANIEL PUTNAM, LL.D.

Kalamazoo and thirty-eight in Ypsilanti. In 1851, he graduated from Dartmouth and for two years following taught in New Hampton Academy, accepting the professorship of Latin in Kalamazoo College in 1854. His service at the college was interrupted by superintendence of Kalamazoo public schools and later by call to the chair of Pedagogy in the Michigan State Normal School at Ypsilanti.

In 1897, the degree of LL.D. was conferred upon him by the University of Michigan. He

was author of several books on psychology and other subjects, one of which, "Twenty-five Years with the Insane," was a history of his connection as chaplain with the Michigan Asylum for the Insane at Kalamazoo.

In all walks of life, Professor Putnam made his influence felt. He was the first County Superintendent of schools, Kalamazoo County, and in Ypsilanti, after several years service as alderman, was twice elected mayor of the city, the citizens thus showing their esteem for him.

He was a staunch supporter of the local church, and served the Michigan Baptist State Convention as Treasurer, 1884-1892, when he was elected President of the body. On various boards and as a Trustee of Kalamazoo College he was a wise counsellor. He died in July, 1906, in his eighty-third year.

William Ten Brook

He came to Michigan from New York State in 1832 and entered government land, upon which he died in 1888, aged eighty-seven years. In 1834, he was appointed by Governor Mason as Justice of the Peace, and was elected twice thereafter. He held other positions of trust and honor, was con-

stituent member of the Fairfield (Weston) Baptist church, 1838, and filled the office of deacon for forty-nine years.

Hon. W. S. Wilcox

He came to Michigan in 1834, and was baptized by Rev. Marvin Allen in 1838. He was elected Superintendent of the Adrian Baptist Sunday-school in 1839, which position he held for forty-eight years. Declining reëlection, the title Past Superintendent was conferred. He held with honor many useful offices, was member of the first fire department in Adrian, village treasurer, 1848, mayor of the city, 1865, Alderman, State Senator, and delegate at large to the Republican National Convention in Minneapolis. He was also a Trustee of Kalamazoo College, and for twelve years on the Board of Inspectors, Michigan State Prison; was President of the Michigan Baptist State Convention, 1886. Withal he was a successful business man—dry goods, hardware and banking. For many years his home was open for entertainment of Gospel preachers and teachers and he was largely responsible for the expenses of the church and Sunday-school.

Marquette Laymen

Five deacons have fulfilled Paul's requirements for the office: earnest, honest, Christian gentlemen. Three of the number, William Burt, Samuel Peck and Leander C. Palmer, have received their reward. Deacons Westlake and Babcock still serve the church. For thirty consecutive years Mr. Westlake served as clerk, and the records are a marvel of neatness and completeness. He has also sung in the choir since 1866.

Mr. F. B. Spear is another who has given long and faithful service to the church. For thirty-eight years he has superintended the Sunday-school; a member of the Board of Trustees, he has taken care of the building and managed the finances cheerfully.

In 1867, Dr. G. J. Northrop brought his young bride to their new home. The first Sunday after her arrival she taught a class in the Sunday-school and is still at her post. Mrs. Northrop has also been a leader in philanthropic work in the city.

II

Laymen of the First Baptist Church, Detroit

Some Brief Sketches*

FRANCIS P. BROWNING: Successful business man, energetic, masterful, versatile—a center of hope and inspiration in the early struggles of the little body—Sunday-school superintendent, church clerk, deacon, trustee, leader of meetings when church was pastorless; journeyed to the East at his own expense to raise funds for the first meeting house; died in the cholera visitation when the church was seven years old. His name is gratefully embalmed in the memory of the church.

JOHN BURT AND WELLS BURT: Brothers, successful business men, sons of William Burt, the inventor of the solar compass. They surveyed large sections of the Upper Peninsula and demonstrated, as against customary practice, that more and better work could be done by giving their men a Sunday rest than by pushing their men seven days in the week.

JAMES EARLE HOWARD: Rose from the ranks to be Treasurer of the Pere Marquette Railroad System—has served as Treasurer of Kalamazoo College for twenty-seven years, during which period the endowment funds have grown from a little more than \$40,000 to nearly \$450,000, which office he still holds.

ALBERT IVES: Banker, had to the end of his long life the confidence of the business men of Detroit to an unusual degree—a confidence built up by honorable dealing at critical times when he exceeded legal demands in satisfying his own conscience.

SILAS N. KENDRICK: Of the Kendrick family, distinguished in educational, literary and ministerial line; a prosperous business man of extensive connection; broad-minded, devoted and generous; a wise counsellor and loyal Baptist.

ROLLIN C. SMITH: Sunday-school Superintendent, had the peculiar distinction of having his name conferred upon a heathen boy, Kandura, whom the Sunday-school was supporting at the orphanage at Nowgong, Assam. Kandura was

*These outline sketches, down to that of Mr. Waterman, were furnished by Dr. Grenell.

baptized by Mr. Stoddard in 1850 and became a self-sacrificing and successful evangelist among his own people.

ALBERT H. WILKINSON: Prominent lawyer, received the indelible title of "Judge" from once having been Judge of Probate. He was a successful advocate, and practised in many States. He was long president of the Detroit Bar Association.

Daniel A. Waterman

Mr. Waterman came to Detroit in 1873 as auditor and cashier of the Detroit and Bay City Railroad. In 1875 he became auditor of the Michigan Central, which position he held until 1892, when he was made Treasurer of the road, with office in New York City.

While Mr. Waterman's residence in Michigan covered less than twenty years, his intense activity and zeal made his name familiar the length and breadth of the State. A member of many boards and an enthusiastic Sunday-school worker, his personality and voice were equally well known. He believed every layman should be a pastor's helper and voiced his arguments as follows:

"1. A layman's chief desire should be to please his Lord.

"2. He should seek to do battle in the front rank.

"3. He should be a steward who prizes his integrity above money.

"4. He should be noble in example and loving in exhortation.

"No one feature of human life exerts greater influence than a good example. A bad example is quickly followed and early comes to fruitage. A good example bearing good fruit should be most earnestly sought and persistently exemplified."

Mr. Waterman died suddenly in Yonkers, New York, but was buried in Detroit. Dr. Grenell, long his pastor, said:

"Deacon Waterman believed in God. He walked with God. He advocated the highest moral ideals. What he maintained before men he maintained in the seclusion of his life. What he was in the prayer meeting, he was in his office. What he was in the church he was in his home. In the freest and most abandoned moments, when the most careless play was given to his feelings, he was true to his ideal; clean, high-minded, gracious. He lived close to the border land. From the earthly sanctuary, where he lost consciousness, to the tabernacle in heaven, where he regained it, must have been simple and easy transition."

Seymour Finney

For many years a member of the Common Council of Detroit, representing the wealthiest ward of the city; was conspicuous for apt Scripture references and quotations in Council debates. He was during life a staunch advocate of temperance, and the Finney House, on one of the best corners on Woodward Avenue, was maintained without a bar at an annual loss to Mr. Finney of thousands of dollars. He was for a time addicted to the tobacco habit, and often kept his supply out of sight, but it would find its way back until he was persuaded that he was a slave rather than a free man, whereupon he summoned his Christian manhood, saying: "I'm Master, lie there!" and the foe surrendered. He lived to a ripe old age, and when he passed away, there were but two survivors of the colony of the forties—Messrs. Leete and Ives.

Jared C. Warner

Mr. Warner died in 1887, having lived a quiet, unostentatious life without honorary titles conferred by educational institutions. Nevertheless he left a record worthy of emulation. In 1832, at the age of twenty-eight, he came to Michigan Territory and was for many years clerk or proprietor of hotels. In the early forties he opened the Franklin House, still standing in 1909 and managed by his son-in-law, H. H. James. In 1843 he eliminated the bar, then an almost universal feature of hotel-keeping, and his inn was a temperance house thereafter and it so continues. By prudent management and wise investments he accumulated a fortune. He served on the Board of Education and was an honored member of the church.

III

**Laymen in Woodward Avenue Baptist Church,
Detroit*****Deacon A. C. Bacon**

He came to Terre Haute with Mr. C. C. Bowen, *incognito*, to hear the young Hoosier preach and confer with him about moving to Detroit; and from that day he has had a

*By Professor C. R. Henderson, D.D., LL.D.

large place in my heart. Gentle, trustful, firm in faith, constant, spiritual, devout, he has been our "good deacon" all the way, and it has been a long way, according to the span of life. He was elected to the office in 1867 and still honors the trust, 1909.

Isaac G. Jenkins

Mr. Jenkins, Secretary of the Railroad Branch of the Young Men's Christian Association, has served as deacon of the church for over twenty-five years. Almost invariably at morning service, his genial smile and cordial welcome to friends and strangers alike have been important factors in the upbuilding of the church.

C. C. Bowen

While the facts of his life were still fresh in memory, and the sense of loss was quickened by his recent death, in the day when we gathered about his grave to do him honor, it came to me to pay a tribute of love and respect.

The word which stood first was the message of Jesus: "Let not your heart be troubled. I will not leave you comfortless." The soul in this hour cries for comfort in trouble. Back of every thought is the personality of our beloved and honored friend. We were often in conference about the deepest and most sacred themes of life. The living, divine-human Person of Christ was the object of his faith. He himself had often heard the voice saying: "I will not leave you comfortless; I will come unto you." To him religion was not a formula of words, not a book, not an institution, not a story, however grand and heroic; but the living Christ, present with us, Master of all. He never could see it to be a higher morality to evade the responsibilities of existence. He was of those who would stand at the post of duty, even in fire, until his Captain spoke the word of release.



C. C. BOWEN

Faith like his is the act of a soul conscious of its entire self, eager to live; intellect, will, conscience all pulsing with vitality. He was typical of the strenuous life; and his life was not to be measured by the hands of a clock, but by rapid heart-throbs, by endeavors, activities, and achievements. But it was not a selfish life, for he lived in fellowship with man and God. He had the faith which makes one faithful; he carried in his will a set of principles to which he was true. He was not for sale; no man could set a price upon his choice, nor frighten him from his position. And yet he had the gentleness that goes with conscious power.

It is easy for most men to copy and to follow. Only men of largest mold and loftiest spiritual stature can serve as pioneers. His visions were sane and large, and he could take reasonable risks and so achieve. He had a favorite phrase when work was to be done or a burden had to be lifted: "Let us take it up and get it behind us." He was glad to be in front of circumstances. Only strenuous, vigorous minds can lead the industries and commerce which provide with promptness and certainty food, houses, clothing, flowers, seed for millions of people. Industrialism has its vices—greed, hardness, materialism. But what poet has yet worthily sung the praises of the solid, massive, splendid virtues of managers and merchants, their integrity, sagacity, courage, honesty, tenacity and bountiful provision for human wants.

This is not the medieval type of saint, merely passive, innocent, harmless, meditative, introspective; but the thoroughly modern, creative, energetic, yet rich in ideals.

This same adventurous faith, sane and careful, but heroic, went into his liberality, into the building of a beautiful temple of worship and the endowment of a college. It was largely because he believed it could be done that objections and doubts fell away. Men leaned on his judgment and found it a sturdy staff. Up to the last he thought lovingly and liberally of the claims of highest culture. He gathered up the waning energy of his mind to place a substantial and enduring foundation under the College of whose Board he was the honored president.

A. J. Fox at Dedication of Bowen Hall

We are fortunate in having preserved for us the admirable address delivered in June, 1902, in which Mr. A. J. Fox

characterized so fittingly the place and service of Mr. Bowen, at the dedication of the building which commemorates his name at Kalamazoo College. This address reveals the character not only of the person eulogized but not less that of the speaker, and so the following extracts find place in this chapter which seeks to honor both:

There have been many generous friends of Kalamazoo College in the past who with prayers and tears have stood by it through critical periods in its history, through times which try men's souls, whose sincere devotion saved it from failure in times when except to the eye of faith failure was inevitable.

But to Charles C. Bowen, more than any one else, we owe it that these sacrifices of the past were made available, that the contributions and devoted efforts of these friends of former years were finally crystalized into an enduring power, and that the College has been given the proud position it now occupies among the colleges of this State.

During the last decade of his life I was associated with him in the management of different interests of a public character, and learned to esteem and honor him for his executive ability, his integrity, his unassuming modesty, his high sense of honor and his earnest efforts at all times to do good as he had opportunity.

In all the charities of his own city he was a conspicuous worker, and though never holding public office was deeply interested in all efforts to promote its good government. In connection with the large contributions he was accustomed to make to different objects, the one thing more noticeable than even his liberality was the delight he showed in making such gifts. "God loveth a cheerful giver;" and tried by that standard few men were ever more deserving of God's love.

There was never ostentation. When he made large gifts to the church, it was the treasurer alone who knew the details. The other members of the church simply knew that whereas the church had been in debt the burden had been removed. His greatest contributions were for Christian education and largely in connection with Kalamazoo College. But this was not the only institution which received a financial impetus from his generosity. When the John B. Stetson University of Florida at a special crisis in its history was making great effort to place itself on a stronger footing, it was the liberal gift from Mr. Bowen which crowned the effort with success. When the University of Chicago was just coming into existence, struggling to raise the \$400,000 for which the Baptists of America were called on, to make available the gift of Mr. Rockefeller, and the friends of the effort were almost discouraged, it was the large contribution from C. C. Bowen which rounded out the required sum and made possible that mighty institution of learning.

But to Kalamazoo College his attention was especially turned during the later years of his life, and his interests were concentrated on its success. Almost the last business to which he gave his personal attention was in an interview with the present

chairman of this Board, when with almost dying breath he commended the College to his regard as his successor, and as a dying bequest placed in his hand \$50,000 in bonds for the benefit of the College endowment. Not content with that magnificent gift, in the final execution of his will he bequeathed to the college \$50,000 more, which his son and executor has since placed in the hands of the College treasurer.

"One of Nature's noblemen" has become a trite phrase of eulogy, but it describes Mr. Bowen.

Some men who give largely of their means are wont to excuse themselves from further participation in church work. Mr. Bowen was not one of that kind. He was an active worker in prayer meeting and Sunday-school, as well as in business meetings. Some of the older members of the church are wont to speak of the uncommon liberality he showed in his church contributions, when his income was from a monthly salary instead of dividends as in later years from his great business interests. In comparative poverty as well as in wealth his disposition was the same, to give to God's service as God had prospered him.

When the great business enterprises in which C. C. Bowen was engaged shall be remembered as a family tradition, his name will be immortal in Michigan as one who in his day and generation was of such signal service to mankind. It is eminently fitting that his name should be carved in enduring granite, symbolic of his character, over the portals of this building, connecting his name forever with the institution which he loved so well and for which he worked so faithfully.

Alanson Jehiel Fox

Mr. Fox inherited his given names, the first from an uncle and the second from his grandfather. The latter, the Rev.

Jehiel Fox, was one of the pioneers of Northern New York, and had a large share in the social and business life of that region. Born at East Haddam, Connecticut, in 1762, he served at the age of nineteen in the Revolutionary Army. Possessing scholarly as well as soldierly qualities, he afterward taught school. He married Jerusha, daughter of Hezekiah Baldwin, a captain in the Revolution and a soldier in the old French War. He afterward resided at Hoosick Falls, New York, where on January 11,



ALANSON JEHIEL FOX

1794, "the Baptist Church of Christ in old Hoosick" voted that they had "gained a comfortable hope that he has a call from the Lord to preach the gospel of Christ," and that they "therefore wish our sister churches to improve him for their own satisfaction." In 1797, he was settled at Chester, Warren County, near Lake George. He preached not only at home, but all through the adjacent regions, organizing churches at different points. He died in 1823. His sons Alanson and Norman became prominent in the history of the lumber business of Northern New York. Alanson died in New York, and his name was given to his brother's eldest son.

Alanson Jehiel Fox, oldest son of Norman and Jane Freeman Fox, was born at Glens Falls in 1833. His boyhood was passed in Ballston Spa, and he attended there the local schools and the Stillwater Academy. He was prepared to enter Union College at the age of sixteen, but feeling the urgent need of assisting in his father's business, he reluctantly abandoned his college plans. In time he became a member of the firm of Fox, Weston & Bronson, lumber dealers at Painted Post, New York, and remained there for thirty-five years. Becoming engaged in extensive lumbering operations at Manistique, in the Upper Peninsula of Michigan, he removed in 1888 to Detroit, where he spent the remainder of his life.

He was of the highest type of business man, concerning himself with the rights and interests of both parties to a transaction. No one with whom he had dealings ever suspected him of unfairness. He was a successful business man in that he could secure a benefit to each customer as well as to himself. From early boyhood he was an earnest, thoughtful Christian, and was baptized in 1850, uniting with the church at Painted Post, where in later years he became the main dependence of the pastor and people. On removing to Detroit he united with the Woodward Avenue Baptist Church, serving on its Board of Trustees, teaching a Bible class, and being active in other lines. He took a leading part in the work of City Missions, and also in the operations of the national Missionary Societies.

He was a wide and discriminating reader. He wrote often for the press in a peculiarly effective style. He was a forcible speaker either on the political platform or before a religious convention. He was an admirable specimen of the educated

business man, thoroughly believing that intellectual culture will make a better merchant, a wiser father, a more efficient church member, a more valuable citizen. It was natural, therefore, that he was called on to take part in the administration of scholastic trusts. He was a Trustee of Cook Academy, of Vassar College, of the University of Rochester, of Kalamazoo College, and President of the Board of Trustees of Rochester Theological Seminary.

In the autumn of 1903, he died in New York City, lacking but a few days of completing his threescore and ten years. At the home of his brother-in-law, Dr. R. S. MacArthur, in New York, a funeral service was conducted by Dr. Edward Judson, and the more formal service took place at his residence in Detroit, on November 2d. This was conducted by Dr. Spencer B. Meeser, pastor of the Woodward Avenue Baptist Church, addresses being made by Professor Charles R. Henderson, D.D., of the University of Chicago, and President Augustus H. Strong, D.D., of Rochester Theological Seminary.

Dr. Robert Stuart MacArthur, who knew him intimately, said of him: "He was of unusual intellectual ability. He gave up his college career to aid his father in business, but never gave up his wide reading and accurate scholarship. His religion was a matter of conscience rather than of emotion; it incarnated itself into duty."

Dr. Henderson, long his pastor, said: "He studied the Bible with an open mind, and wrested no word to support a prejudice. He knew how to get at the essence of matters in dispute. Controverted questions had a keen interest for him, because his intellect was alert; but discussion did not disturb his faith. He was a safe teacher of youth because he was honest, fearless, positive and clear in spiritual vision. In all affairs he was extremely helpful because he was so eminently and obviously fair. We established an association to promote University Extension in Detroit. The advice, encouragement and financial assistance of Mr. Fox in this pioneer educational experiment were of the highest value. He desired that school teachers, clerks, wage earners and others should have at least a glimpse of the sweep of university thought on world themes and some chance to taste the happiness of art, literature, science and history. He was not afraid to change his opinions if he could thereby move up closer to the divine reality."

Dr. S. B. Meeser, pastor of Woodward Avenue Church at the time of Mr. Fox's death, said: "Most of all, he gave himself, in wisdom, in interest, in love of the Kingdom of God and all good works. His sagacity, his experience and devotion were invaluable. He never would buy immunity from service at a price of money. He preferred as a matter of principle to give both service and money. Loyal to the church in life, he left a memorial fund of \$10,000 for the endowment of the work. It was in his heart to perpetuate the ministry of this great church. Up to the time of his death, when nearly seventy years of age, he remained in the Bible school as counsellor and teacher, and left there a fine class of young men. He was never too busy for the business of God's kingdom; never so much needing recreation, or rest as to sacrifice a duty as trustee, or a service as member of a board of managers."

President Strong, at the funeral service, in his tribute to Mr. Fox's service on boards of educational institutions, said: "I am here in part to represent the Rochester Theological Seminary and the Board of Trustees of the New York Baptist Union for Ministerial Education, of which Mr. Fox was president, and a member for thirty-two years. His deep interest in all matters of education, his acute perception of the difficulty of its problems, his candor in opening his mind to light even when his first impressions were strongly opposed to newly presented views, his modesty in withholding his own judgment until others had full opportunity to utter themselves, his quick decision in matters where principle was clear, and then the bright, concise and electric way in which he was accustomed to express his conclusion, made him one of the most valuable trustees that our Seminary has ever had. I have seen him in many environments, but have always found him the same well-informed but independent thinker, the same whole-souled but just administrator, the same warm-hearted but sagacious friend that I instinctively felt him to be when I first grasped his hand nearly thirty-two years ago. His keen wit and good fellowship made intercourse with him a delight. At his heart of hearts he was a Christ's man, a witness for Christ, a steward of Christ. His unusual public spirit was the result of his personal relations to Christ, and his conviction that all these larger interests are a part of Christ's Kingdom which he was bound to further."

Schuyler Grant

It is too early to give details of the life of a man who is still in active service, but it is time to set down a few of the particular acts for which the church and Kalamazoo College have reason to be grateful.



SCHUYLER GRANT

Mr. Grant had the mental horizon of a college man, the intellectual sympathies which arise in contact with distinguished men. Added to natural ability, he enjoyed the scholastic advantages of the University of Michigan. His training made him exact in mathematics, and the business in which he served society (banking) required the rigid control of precise methods.

He was elected trustee of Woodward Avenue Church in 1878, deacon and church treasurer, 1884, and still serves in these capacities (1909). He has handled the finances so ably and judiciously that during the entire twenty-five years and more the church has never closed a year with indebtedness. In the building of the present edifice—costing with site \$155,000—his services were invaluable in procuring and collecting subscriptions and in settling with contractors.

Once when rumor called in question the administration of the finances of Kalamazoo College, he spent many nights after laborious days in rewriting accounts from the beginning. He presented a tabulated statement of the annual condition of the treasury covering the entire period of debt accumulation, about twenty years. The well arranged mass of figures constituted a financial history and was a clear and most satisfactory explanation of endowment diminution, and relieved the old-time board of any charge of recklessness. The local press at the time complimented Mr. Grant in the statement, that he was "one of the best accountant experts in the State." So burdensome a task gratuitously rendered was most highly appreciated by trustees and friends of the College.

William A. Moore

Of Scotch-Irish descent, his ancestors, on his father's side, emigrated from Argyleshire, Scotland, to Londonderry, in the north of Ireland, in the reign of James I. His father settled in Ontario County, New York, in 1805, and near the little village of Clifton Springs, William Austin Moore was born April 17, 1823. In 1831, his father removed his family to Michigan, settling upon a farm in the southern part of Washtenaw County. The rough outdoor life of his boyhood days strengthened the sinews of a naturally robust physique that enabled him to withstand the work and worry of a long professional career.



WILLIAM A. MOORE

Ambitious to become a lawyer, when he attained his majority, Mr. Moore entered upon a preparatory course at Ypsilanti in 1844, supplementing this with a four years' course at the University of Michigan, from which he graduated in 1850. He was admitted to the bar in 1853, and earned wide distinction in his profession, both as a general counselor and in the special branch of admiralty law, where he was an authority.

In politics he was a life-long Democrat. He was Chairman of the Democratic State Central Committee from 1864 to 1868, and Michigan member of the National Democratic Committee from 1868 to 1876. He was four years elected by unanimous vote to the presidency of the Board of Education, and was for three years President of the Park Board, also a member of the first Belle Isle Park Commission. He refused other public service.

At the time of his death, he was a director in both the Michigan Mutual Life and the Standard Life and Accident Insurance Companies, President of the Detroit Fire and Marine Insurance Company, and a member of the Board of Directors in the Wayne County Savings Bank and the American Exchange National Bank. A tribute was paid him by

his associates in the last-named bank upon the occasion of his seventy-fifth birthday. This was engrossed and framed, and from it we quote:

"When a man has lived fifty years in a community, and has been intimately associated during that time with affairs both of a public and private nature, and has borne himself in such a way that his record is not only unassailed but unassailable, and when, in addition to integrity and loyalty to duty, his life has been marked by unwavering kindness, courtesy and helpfulness, it is due him, as well as others, when an occasion offers, that expression should be given to the estimation in which he is held by his fellow-citizens. With opportunities to foment litigation and thereby increase his professional profits, he has preferred rather to reconcile conflicting claims and hostile litigants, oftentimes to his own financial loss. As a colleague in the various callings of life, his advice and action have been wise, prudent and contributive to the best results."

On December 3, 1854, Mr. Moore married Laura J. Van Husan, daughter of Honorable Caleb Van Husan. Though he took a prideful interest in all that concerned the growth and prosperity of Detroit, he cared little for the diversions of social or club life, presenting a beautiful example of devotion to home and family.

While Mr. Moore came into the church in middle life he loyally carried it in his heart and worked in full sympathy with Mrs. Moore, whose name has always been connected with missionary enterprises and local philanthropies. Their life together has been beautiful and their home was a true sanctuary.

All his reputation for business integrity, for civic usefulness and for sincere friendship has emphasized his testimony to the truth of the Christian religion, of which he was not ashamed to be a witness by word, gift and deed. The writer has had his intimate friendship since 1882, and leaned upon his strength during ten years of pastoral labor. Our noble friend served his country and his city, he loved beauty and helped found a museum and school of art; he fostered music; he lived with a fine library about him, and he knew the great authors; from his window he loved to look on verdure and flowers and playing children; he befriended the poor; he gave wise counsel to those who were in doubt; and he died in the blessed hope of a follower of Jesus Christ.

David Osgood Paige

The genealogy of the Paige family is traced back to John Paige, born in Dedham, England, in 1586, who came to this country with Governor Winthrop in 1630; and settled in the town of Dedham, Massachusetts. Sons of John Paige settled in Maryland, New York and New Hampshire. The branch of the family of which David Osgood Paige of Detroit is the descendant, settled in New Hampshire. His great grandfather was a man of note in Weare, and prominent in the service he rendered in furnishing men and munitions during the Revolution. He was a member of the "Committee of Safety," and from Major was promoted to Colonel during the war. Mr. D. O. Paige's father, Osgood Paige, inherited the original homestead in Weare, and was one of the largest landholders in the country; a man strong and active in his religious convictions, and an earnest advocate of temperance and moral reforms. He was an active Christian, a deacon in the Baptist church. To-day in Weare stands the church built by Osgood Paige in the shadow of the "Paige Hills." Of the eight children of the Paige family who lived to grow to manhood and womanhood, all became early in life earnest Christians, members of the Baptist church, and the remaining brother of the family is a deacon in the Baptist church in New Hampshire.



DAVID OSGOOD PAIGE

David Osgood Paige was born in Weare, September, 1833, and received his education at Andover. Being of an inventive and mechanical mind, he won a reputation in the East as one of the most skilled mechanics for his age. He was for a time "Head of the American Patent Office," Cincinnati, Ohio. In 1865, he moved with his family to Detroit; and in company with John J. Bagley, afterward Governor, and Z. R. Brockway, organized the Detroit Safe Company, which became one of the largest and best known manufacturing establishments in the State.

In his early days in Detroit he began a part of his Christian work as a teacher in what was then known as the "Brockway Mission Sunday-school." His companion teachers were John S. Newberry, John J. Bagley, Senator McMillan and others. The Presbyterian Church on Napoleon Street was the outgrowth of this unique Sunday-school composed of a foreign element, newsboys and little street gamins, with from twelve to fifteen hundred in attendance.

As an example of Mr. Paige's ability and spirit, when Cincinnati was threatened with capture by the Southern troops, he got together a force of men and threw a pontoon bridge across the Ohio River, forcing the Confederates to retreat and abandon their intentions of taking the Ohio metropolis.

Of him Dr. S. B. Meeser said: "Every man must interpret God for himself in the problems of his own life. Mr. Paige was sturdy in his convictions. He took his ideals not at second hand, but thought firmly and loyally and strove to abide by them. He was immovable when he believed he saw his duty. He had largeness of mind, esteemed the essentials, and was charitable toward those of different mind. There was vigor and self-respect in opinion and life, there was also balance and plain common sense, modesty, and frankness and consideration for others."

Mr. Paige was a Trustee of the Woodward Avenue Baptist Church, and a generous contributor to its support. He died April 12, 1906.

John D. Standish

Deacon Standish was born in Granville, New York, October 1, 1817, and enjoyed nearly fifty years of active business life. He came from old Revolutionary and Puritan stock. His great grandfather was a direct descendant of Captain Miles Standish and lived to be 103 years old. His grandfather served with distinction in the Continental Army and was present at the surrender of General Burgoyne. His father was a successful merchant in Granville for fifty years. He was postmaster thirty years and county surrogate twelve years. Mr. Standish received his education in secondary schools and started west at the age of nineteen. He came to Detroit, when it was a city of about 8,000 inhabitants.

In the winter of 1856-57 he became a successful merchant in Detroit, his operations including purchase of grain and wool, and the manufacture of paint and lumber. His busi-

ness amounted to nearly a million dollars annually. He purchased large tracts of pine lands in Bay and Otsego Counties, and organized the township and village of Standish in Bay County. He built valuable mills and made other improvements in the village, and also built the first mill in Otsego County and shipped the first lumber from that section of the State. In 1881, he was appointed a member of the Board of Assessors. But in these details how little is mirrored of that life so full of industry, of kindness and of faith. The positions he held indicate the station he occupied and the confidence he won from his fellow-citizens. The fact that he was many years a deacon of Lafayette Avenue Baptist Church reveals another and deeper aspect of his interests. He was positive in his personal convictions of truth and stood for them with name, social influence and money. One of the most important meetings of the men of the church who were making plans for building the new edifice of Woodward Avenue was held at his house; and while he realized that the step was serious and would involve the bearing of new burdens he fraternally united with his brethren and helped materially to make the beautiful home of the church a possibility and a reality.

Caleb Van Husan

When I first knew him personally the harvest was already gathered from a fruitful life and a bright westering sun shone cheerfully and benignly on the golden sheaves. From those who knew the earlier story suggestive fragments of his career have been brought together, brief hints of a rich and strong nature.

Caleb Van Husan was born in Manchester, New York, in 1815. At the age of thirteen the happy days of childhood were brought to a sorrowful close by the death of his mother. The home was broken up and the family, two sons and a daughter, were scattered.

When a friend went to pay



CALEB VAN HUSAN

the village cabinetmaker for his mother's coffin, Caleb accompanied him; the cabinetmaker looking at him said, 'I want such a boy to learn my trade,' and in this pathetic manner the lad was introduced to the realities of life. With all his worldly goods tied in a pocket handkerchief, he entered as an apprentice the service of one who proved to be a hard, unfeeling man. Many a time has he related the trials of his early lot, rising long before day and working until after daylight had fled, for his board and scanty clothing, and the three winter months' schooling. The unkind treatment of his master and the failure to send him to school according to agreement, led neighbors to interfere in his behalf, and a release from the indenture was obtained, though a suit of clothes purchased for him was withheld until three gentlemen became security for the payment. Caleb then left and went to Albion, and there by working at his trade earned the money, \$14, to pay for the clothes and release the gentlemen from their obligation. Here we have the first proof of that sterling business integrity which characterized him through life.

Long afterward, when he had grown rich and had become the head of a great fire insurance company, this quality made its appearance in a larger way. For when the conflagration swept Chicago with destroying flames and the stricken people looked to their insurers for relief, this same honest person stood before the anxious men whose property had gone up in smoke and said that his company would pay dollar for dollar, in spite of the tremendous strain upon its finances.

He lived in Albion about two years and there united with the Baptist church. The story of his baptism shows that even good people may forget little attentions at a critical moment. "One Sunday morning, at the close of a sermon by Rev. Eleazar Savage in the schoolhouse, which was to be followed by baptisms in the stream, an apprentice boy fourteen years old arose and asked if he might speak. Permission given, he told of a new-found hope in Christ, and asked to be baptized. After consultation, the church voted to receive him, and he was led down into the water with the other converts. He had but one suit of clothes, and as the obscure apprentice seems not to have been an object of sufficient interest to call forth inquiries as to his circumstances, he went back in his dripping garments and sat by the fire in the schoolhouse, without going to his place. He was an orphan,

and could scarcely be said to have a home, so he remained all day in the schoolhouse, sitting happy-hearted through the afternoon and evening meetings, and at night went supperless to bed, rejoicing still."

In February, 1836, he was married to Catherine Jackson of Palmyra, New York, and in November, 1838, he removed to Saline, Michigan, where he carried on the mercantile business until 1853, when he removed to Detroit. During his residence in Saline he was elected member of the Legislature of the State, whose capital was Detroit; was satisfied with this first taste of the excitement of party politics and never again sought place.

In 1845 or 1846, he was one of four delegates appointed from Michigan to attend the "National River and Harbor Convention," held at Chicago. He went from Saline, driving his own horse to Ypsilanti, took the cars to Kalamazoo, then the terminus of the Michigan Central Railroad, thence by stage to New Buffalo, from there by boat to Chicago. The city was then on the north side of the river, which he crossed on a ferry boat, by means of ropes stretched from shore to shore. In his early journeyings east, for the purchase of goods, the trip to New York often occupied more than a week, dividing the time between boat and stage. On one of these trips he sold the first lot of wool which ever left Michigan.

Upon removing to Detroit, he united with the First Baptist Church, and was afterward instrumental in organizing the Lafayette Avenue Church, of which he was senior deacon at the time of his death. In 1865, he sustained a great loss in the death of his wife, being left with five children, one married. In 1866, he married Mrs. Emily C. Burr, of Gloversville, New York." His home was the constant abode of peace, affection, noble thought, parental care for his children and charming hospitality. He lived beside the highway of human travel and those who were welcomed to share the comforts of that home were among the honorable of the land.

Mr. Van Husan led in the organization of the Detroit Fire and Marine Insurance Company and remained its President until his death. For some years he was a director and vice-president of the Detroit Locomotive Works. He was also for many years a director of the First National Bank.

We turn with loving remembrance to his noble services to the cause of the church and of education. What he desired for himself and his children he wished to secure for others. In Michigan his heart turned warmly to Kalamazoo College and he was its true friend during many trying years. In the same way he manifested a kindly and practical interest in the new educational work at Chicago, which has since grown into the University of Chicago and its Divinity School. In students for the ministry he always took deep personal interest and gave many of them help on their way. He was such a burdenbearer and so wise in counsel that for a quarter of a century he was Trustee at Hamilton, New York, and at Kalamazoo.. After his health began to fail the Trustees of our State College would sometimes appoint meetings in Detroit so that Mr. Van Huse might be present and assist with his counsels and sympathy. He was a generous contributor to the last.

Charles Kellogg Backus

Among those men who, though not members of the Woodward Avenue Baptist Church, were connected with its life and usefulness by reason of personal and family attachments, and whom the writer recalls with grateful affection and esteem, was Charles Kellogg Backus, son-in-law of Deacon J. D. Standish. Mr. Backus graduated at Princeton in 1861, first in a class of 141, and after a few months' service on the *Hartford Press* he came to Detroit in 1862, and was continuously with the *Advertiser and Tribune*, and the *Post and Tribune*, its successor, from 1862 to 1881. For over twelve years of this time he was managing editor of the paper.

Mr. Backus was a writer of great power and his style was at once lucid and attractive. During the time that he was Assistant State Commissioner of Immigration in 1881-82 he compiled a book on "Michigan and its Resources." In 1888, he published a work on "Contraction of the Currency," which had wide circulation. At the time of his death he was engaged on a historical study of communistic factors in modern French history.

The *Tribune* said of him: "Altogether, it is doubtful if the press of Detroit has ever had a member more able and skilful as an 'all-around editor.' His instincts were pure

and upright. He had no patience with the gross sensationalism that too often disfigures and disgraces the press of to-day. As a friend and associate he was genial and true, and, though decided and earnest in his convictions, rarely made an enemy."

In 1874, Mr. Backus was married to Miss Evelyn Standish, daughter of Deacon J. D. Standish. Their only son it was my privilege to baptize and receive into our church—Mr. Standish Backus, the bearer of two honorable names in honorable life.

William C. Colburn

Facetiously, we sometimes speak of certain genial and helpful men who assist our churches yet, nominally, are not on the membership roll, as "brothers-in-law." Why should we not mention some of them here? We cheerfully took their money which was lovingly given, and many times were their guests and familiar companions. They never seemed alien to us then. Let them be with us in this galaxy of those whom we honor.

Of such was William Cullen Colburn, long a Trustee of the Woodward Avenue Baptist Church in Detroit. Mr. Colburn was of sturdy Yankee stock (born in Vermont). He came to Detroit in 1856, where he lived to the end of his life. In 1863, when the Detroit Bridge and Iron Works Company was organized, he was made secretary, and his entire business career was closely identified with that institution, although his ability and energy made him a place in connection with many other interests. He became president and treasurer of the company, and was one of the chief agents of its prosperous career.

The great bridges constructed under his care bear witness to his capacity and integrity, as the one at Quincy, 3,700 feet long and costing \$1,700,000; one at Hannibal, 1,600 feet long, costing \$750,000; one at Bismarck, 1,440 feet long, costing \$470,000; one at St. Joseph, 1,350 feet long, costing \$1,000,000; one over the Mississippi, 2,250 feet long, costing \$1,200,000. Only a man of large affairs can fully realize what this means of strenuous toil, of exacting and scrupulous care in plan, choice of materials, testing of structure, resistance of temptation to put in inferior workmanship and metal, anxiety lest at some point weakness should develop. In the

thing as completed is embodied the character of the quiet man who was sparing of speech and let his deeds speak for him as the expression of his life.

There was another aspect of this sturdy personality which is worth study; he loved nature's ways, outdoor life, recreations which filled his deep lungs full and brought restoration to weary nerves. To this love of play at proper times, so necessary to men of the strenuous life, was naturally joined a jovial and companionable disposition. In the family circle and the charming home this element of his rich nature was revealed in its most attractive way, and there was he held most dear.

Mr. Colburn was brought up in connection with the noblest type of New England religious life and was held by sacred bonds to that denominational relation. But as his wife was a Baptist he worshiped with us and divided his support. I knew him as a Trustee of the Woodward Avenue Baptist Church, as a leading spirit in providing the best music the city could supply—for he loved music and had cultivated the art to the point that he could not be patient with discord or imperfect interpretation of master compositions. Fortunately for us he thought that music could not be too good for the worship of the Creator, and he was ready to help provide the means to secure it. In all the councils of the trustees Mr. Colburn's business judgment was invaluable. During the time of planning and building the new edifice he was faithful in service and made a careful study of the entire problem.

Captain Eber Ward

Captain Ward, who died from the results of an elevator accident in Detroit, February 8, 1908, at the age of eighty-four years, was a pioneer in the boating business in Michigan. Born in New York State, at fifteen the boy made his way to Michigan, and after some years at farming, entered the employment of his uncle, Samuel Ward, who owned the largest fleet of boats on the lakes. It was in 1843 that Eber Ward began as clerk on the *Huron*, at a salary of ten dollars a month and board for the first year. After awhile he bought an interest in the vessel, and thenceforth was proprietor and promoter and not employee. The *Huron* was the nucleus around which he built a fleet of seven or eight

vessels—a large number for that day. In 1837, the first grain was shipped from Michigan City to Buffalo via the lakes. From that time on grain, provisions, ore, traders' supplies and furs supplied a constantly increasing freight business until the advent of railroads made the lakes a connecting link between eastern and western roads. An idea of the value of the pioneer vessels of his fleet may be gained from the fact that the *Keweenaw* represented a capital of \$125,000; the *Saginaw*, \$70,000; the *St. Paul*, \$85,000; and the *Coburn*, \$80,000.

After Captain Ward sold out his vessel interests he turned his attention to life and fire insurance, in which he was engaged at the time of his death. He was a cousin of E. B. Ward, of Bessemer steel fame, and of the late David Ward of Pontiac. Vessel men recognized his death by a fitting memorial. His life story, it was well said, would be a history of the lake marine from its infancy to the present time. He was a highly honored citizen, and among the devoted friends and supporters of the Woodward Avenue Baptist Church.

A Michigan Regiment and Chaplain John Fletcher

The regiment in which I served—the 9th Michigan Cavalry—had the distinction of being the only Michigan cavalry regiment to march with Sherman to the sea. It was also first of all the regiments to reach the Atlantic coast. It threaded its way to St. Catherine's Sound, arriving there December 13, 1864, opened communication with the naval forces and delivered the famous dispatch, "We have had perfect success, and army in fine spirits."

This regiment also struck the very last blows of the Civil War. General Lee surrendered April 9, 1865. This regiment being remote from communications did not hear of the surrender and continued fighting for several days, and assisted in compelling the capitulation of Raleigh and Morristown.

Whenever public worship was held in the field the regiment was placed in position company by company until a tri-lateral figure was formed. Then when I took a position at the open end with the colonel at my left and a few leading singers at my right, the figure became a parallelogram. On

Sunday, February 19, 1865, the regiment having crossed the Saluda River, was in a temporary camp in a tract of timber waiting for a pontoon bridge to be laid across the Broad River, which was not far distant. Near the camp was a small clearing where the ground was thickly covered with grass, and there the regiment was massed in the usual manner for public worship. The men seated themselves on the grass. I had not proceeded far with the sermon when a horse broke loose in the camp, and having no regard for the proprieties of the occasion came with terrific speed in the direction of the assembly, striking it about midway behind the backs of the row of men, leaped over their heads into the enclosure and out in the same manner upon the other side and soon disappeared. The woods rang with the hearty laughter of the men. In due time quiet was restored and the preaching was resumed. But soon an orderly rode up to the colonel by my side, gave the usual salutation and handed him a large yellow envelope. The colonel opened it, read the order it contained, wrote his receipt on the outside of the envelope, handed it to the orderly and he disappeared. It proved to be an announcement that the pontoon bridge would soon be ready and the regiment was ordered to break camp at once and march to the place of crossing. Knowing that brevity was one of my principal traits the colonel refrained from announcing the order until the close of the service.



CHAPTER XIII

REMINISCENCES

THE HABIT OF THINKING, BORN OF OX-TEAM DAYS, DEVELOPED THE STURDY QUALITIES OF OUR FOREFATHERS. THE LOG CABIN, THE WELL-SWEEP, THE STAGE COACH AND INFREQUENT POSTMAN WERE ILLUSTRATIONS OF THE "SIMPLE LIFE": EVERY MAN HIS OWN MASTER, NO GREAT DISPARITY OR STRONGLY CONTRASTING CONDITIONS, A SPIRIT OF HELPFULNESS EVERYWHERE APPARENT.

THE late Rev. W. W. Everts, D.D., gives the following reminiscence:

I spent a few days in Detroit in 1826, a mere lad; but I remember the one-horse French carts backed up to the doors of the best houses for the purpose of conveying ladies to church. Some sat on straw in the bottom of the cart, others on buffalo-ropes spread on the straw. Twelve years later, in 1838, while a student at Hamilton, I supplied the First Baptist Church several weeks. At this writing, 1884, Detroit is one of the most beautiful cities in the country, with a population of 150,000; and I find two or three Baptists here now whom I knew then, especially our host, Henry Glover, honored among the Baptists and other citizens of the city. The first pastor and one of the founders of the First Baptist Church was the late Dr. Henry Davis, sent out by the New York Baptist State Convention. He helped me to procure an education and was a life-long and inspiring friend.

Dr. Haskell's Sense of Humor

President James B. Angell, of the University of Michigan, writes: I was once sitting by the side of Dr. Haskell at a public meeting, when a man who was by temperament very confident and aggressive was addressing the audience. The speaker said he lived at Altoona, Pennsylvania, and was sometimes permitted by the engineers on the Pennsylvania Railroad to have charge of the air brake, by which they regulate the speed of the trains descending the famous Horse

Shoe Curve. He attempted to stir our feelings by saying that once when he was entrusted with this duty and was coming down with a heavy train he suddenly found that the reservoir of compressed air was empty. He drew a vivid picture of the critical condition the train and passengers were in. Just as the feelings of the audience were supposed to be at the height of excitement, Dr. Haskell turned to me and said, "If the passengers had really understood the situation and known who was in charge of the air brake, they would have had no fear that the wind would give out."

Dr. Haskell, Professor Wayland, and Professor Putnam

Dr. C. R. Henderson has this to say of three of his teachers: Will you give me a paragraph to express my gratitude to these three men in my year at Kalamazoo College (1867-68)? I boarded in the home of Dr. Haskell several months, and there was deepened my impression of the reality of his purity, the depth of his sincerity, the transparent honesty of his purpose, the dignity of his nature. In later years, at a trying hour in my intellectual struggles of adjustment to larger views of truth, he was my wise counsellor, my true friend.

Professor Wayland's teaching of Greek was the opportunity of beginning a rich and rare friendship of pupil to teacher, later as fellow-worker. He helped to open fields of thought and life activity and stimulated to years of investigation. Then the saving humor of the man, the sparkling epigrams, the large wisdom, sent home with an anecdote or a parable!

The autumn of 1867 found a dozen boys and girls in a corner room of the plain old college building on the hill, reading Horace with Professor Daniel Putnam. To him we owed a sense of form, of finish, of precise statement, of fine gentlemanly conduct which was beyond estimate in value. He was not then teaching psychology and pedagogy, but in his method and spirit of giving instruction in Latin literature he showed us how to teach.

Dr. Haskell, Dr. Olney, and C. C. Bowen

Mr. Schuyler Grant, for many years associated with these honored men, writes: Dr. Haskell's life was worthy of emulation all the way through. With a man of such high

moral ideas, such consistent Christian character, such a marked degree of integrity, it is hard to specify any distinguishing feature. In his life and work he was ideal as a minister of the Gospel. His fine character was manifest in his face and in his bearing. During his ministry in Kalamazoo it was said that his presence on the street was better for good government than a police force. Deacon Granger, Mrs. Haskell's father, on his deathbed called Dr. Olney to his side and said: "Before going away, I wish to leave this testimony as to the life of Dr. Haskell: I have lived twenty years in the family and have seen Dr. Haskell pass through many trials in church matters, college matters and the bringing up of a family of boys, but during those twenty years I have never heard the doctor utter an unkind or cross word."

We all know how devoted Dr. Haskell was to the interests of Kalamazoo College, and how he was almost heartbroken when at one time the trustees thought it might be necessary, on account of lack of financial support, to close the college for a time. With tears streaming down his cheeks, he recited the early struggles of its founders, their hopes and belief in its future, and begged that another appeal be made to the denomination for aid in meeting current expenses, paying the debt and increasing the endowment. I have always rejoiced that Dr. Haskell lived to see many of his hopes realized and the College put upon a fairly good financial foundation.

Dr. Olney was of a different temperament, but he was equally characteristic as a Christian. When he went to Ann Arbor the Baptists were worshiping in a small frame building on a side street with unattractive surroundings. Under his leadership a lot was secured in a desirable locality and the building of a suitable house was begun. The congregation was small and the cost of building was, possibly, beyond their means. Help was secured from outside, but still there was probability that the society would be largely in debt. So devoted was Dr. Olney to the work that he not only put all his income into the building during its erection, but mortgaged his home also that the church might be dedicated free of debt. Such zeal and sacrifice are unusual and perhaps it is not to be commended, but it was characteristic of the doctor to see through to the end that to which he put his hand.

He was an indefatigable worker. He not only gave his attention to his university classes, but at the same time wrote and edited his series of mathematical text-books, was an ardent worker in the church, wrote for the denominational press and magazines and prepared weekly the Sunday-school exposition in the *Christian Herald*. He was an untiring advocate of denominational progress and served as lay preacher nearly every Sunday. Under so great strain, is it wonder he broke down and we were called, too soon, to mourn the loss of such a great and good man.

Mr. Bowen came to Detroit in 1866 and immediately connected himself with the Lafayette Avenue Baptist Church. Soon after the church attempted to raise a small debt. Mr. Bowen pledged \$50. When his wife asked him where the money was coming from with which to meet it, he said; "Why, I have a salary of \$600 a year. I guess I can pay it all right." That same liberality and devotion to his church and denomination, with belief that he could do what he promised, characterized his whole after life. His first pledge to the current expense fund of Lafayette Avenue Church was \$20 per annum on a salary of \$600 a year, with wife and three children to provide for. It is interesting to note that as his means increased, his regular contributions for church expenses were proportionately enlarged, until during the last few years of his life, his annual pledges for current expenses of Woodward Avenue Church were in excess of \$2,000. It is generally known that toward the erection of our present church edifice he contributed \$40,000, and during his last illness and by his will he gave \$100,000 to the endowment funds of Kalamazoo College. He was also interested in all denominational work and was a liberal giver to educational, benevolent and missionary enterprises. If there was a deficiency in Kalamazoo College finances, he would quietly send his check to the treasurer to wipe out such deficiency before the annual meeting. If there was lack in meeting apportionment in our benevolent or missionary work, he would ask how much was required and then send his check to meet it. In all his giving, he was ably seconded by his wife. At the end of the year when we were completing the present church edifice, there was a deficit of \$1,800 in current expenses. Mr. Bowen asked if he pledged \$400 could we raise the balance. A day or two later he met the treasurer and said, "I wish to see that go through all right,

put me down for \$500." And there it rested until Sunday morning, when Mr. Bowen came up to my house full of his usual energy and enthusiasm. Said he, "Julia (his wife) said as I left the house, 'now do your duty to-day, Charlie.' Put me down for \$600."

It is needless to say that it "went through all right" and footed up more than \$2,000. One man not noted for liberality pledged \$100, and when told by Mr. Bowen he was glad to hear his pledge, replied, "Well, after all you have given toward building the church, and now for you to assume one-third of the current indebtedness, I should be ashamed to look you in the face if I did less."

While we were building, the wisdom of erecting so large and fine an edifice was questioned, the opinion of many being that the seating capacity was far greater than we would ever need. One Sunday evening when the house was packed to the doors and many people were standing, Mr. Bowen and I were sitting in the east gallery. Familiar with the criticisms, he remarked, "Prophecies as to the house being too large seem to have been false, and so far as I am concerned, I am satisfied with the investment."

Early Associates of Professor Daniel Putnam, LL.D.*

My earliest intimate associates in labor in the College and church at Kalamazoo during the first years of my life in Michigan were Doctors J. A. B. Stone, Samuel Graves, Edward Olney, and Samuel Haskell. Dr. Stone was an untiring worker, ready, versatile and full of far-reaching plans for the future of the College. Dr. Graves was a thorough scholar, fond of classical lore, and a most acceptable and eloquent preacher. Dr. Olney was earnest, enthusiastic, sincere, and a never-tiring student, ever ready however to engage heart and soul in any and every good work.

Dr. Haskell was my pastor for fifteen years, and later we were still neighbors and closely associated in religious and educational work. I loved him for his honesty, uprightness, sincerity and nobility of character—in a word, for his genuine Christian manhood. He was a living concrete example of the Gospel which he preached. Eminently unselfish, his

*The writer conferred with Doctor Putnam early in the preparation of copy for this history. He expressed himself pleased to respond, but passed away before completing that which he had planned. We append only this brief article from his pen.

labors were abundant, but never for himself. He accepted position, but did not seek it. He received and wore honors, but did not covet them. With abounding charity he found something good to say of many whom others condemned. Beneath an exterior, usually calm and apparently unmoved, his heart was easily touched by the sorrow of others. These were some of the characteristics for which I loved him.

Between that time and the present a half-century has intervened. A new generation has taken the place of the old. May this generation be wiser, better, braver. They are gone: Stone, Graves, Olney, Haskell. Only one of the five remains "waiting till the shadows be a little longer grown." "Let me die the death of the righteous and let my last end be like his."

A Natural Mistake

When Samuel Cornelius was preaching to a country church in Virginia, a Methodist minister from a distance asked permission to hold service one Sunday afternoon in the Baptist house of worship. It was granted. At the close he announced that if there was no objection he would be there again in two weeks. He came and Cornelius being present sat on the platform and took part in the exercises. A bowl of water had been placed on the pulpit. Cornelius, assuming that it was there for drinking purposes, took a draught, then another and another, and as the afternoon was hot and the sermon lengthy, by the time it closed the bowl was empty. An invitation was given to certain parents to bring their children forward and baptism would be administered. The preliminaries and formula were gone through with and the minister put his fingers in the bowl, but lo, it was dry! Cornelius, with a look of consternation, raised his hands and said, "Excuse me, brother, I made a mistake and drank up your Jordan."

Reminiscences by William Cleaver Wilkinson, University of Chicago*

My personal knowledge of Michigan Baptists began fifty years ago. I was then an undergraduate student in the University of Rochester, but my father had recently removed to

*Author of *The Epic of Saul*, *The Epic of Paul*, *The Epic of Moses*, *Poems*, etc.

Ann Arbor from a residence in Vermont, and I spent a summer vacation soon after at his new Michigan home. I carried, with me a letter of introduction kindly offered by President M. B. Anderson to Prof. J. R. Boise, at that time the very distinguished head of the Greek department in the University of Michigan. He proved promptly a most cordial and genial friend to me, and he remained such to the end of his life. I well remember how much his fine example of fidelity, both in attendance and in participation at the prayer meetings of the little church enlisted my admiration and stimulated my emulation.

Dr. John M. Gregory was Superintendent of Public Instruction for the State of Michigan, but he made himself felt as a Baptist, in fact, preached with considerable regularity to the Ann Arbor Baptist church. Both of these men were very graciously helpful to their young student friend, and their membership in the Ann Arbor church gave that body a certain weight and distinction which, from its comparative insignificance in numbers and worldly resources, it would otherwise not have enjoyed. Dr. Gregory was in the prime of his oratorical powers, and it would be difficult for one who only knew him as a public speaker years after, when those powers were in their decline, to understand what an effect of genuine eloquence he could produce in those earlier days.

I ought to mention Professor Ten Brook among the notable Michigan Baptists I came personally to know. He is the author of at least two published books that attest his talent and his industry.

An interval of years elapsed before I personally knew Doctor Olney of the Mathematical Department of the University of Michigan. Still later, I knew Doctor Haskell, whose name must be "writ large" in Michigan Baptist history.

Dr. E. J. Fish fulfilled a memorable historic pastorate in Adrian, which gave him through all his subsequent years a standing of deserved influence in the councils of Baptists. I knew him personally only in his later years, when he wielded his influence chiefly through his pen. He then became my brother-in-law, through marriage with my youngest sister. The published work that represents him to the world is a very carefully studied and carefully written treatise on Ecclesiology, bearing that word for its title. Dr. Fish's manu-

scripts came naturally into my hands after his death, but knowing his interest in Kalamazoo College, and his connection with that institution as trustee, I sent these memorials of his industry and his scholarship to serve as incentive by example to future Kalamazoo students. Dr. Stetson, professor in the College, received from me the consignment of which I speak.

A Man of Convictions

Mrs. P. T. Lamb, of Holly, writes: "My earliest recollection of Michigan is of great forests teeming with wild game, Indians who came to our door to sell baskets, and a small log house whose main features were strength, protection and shelter. The log house is the starting point of my story. In those days temperance had few advocates, but my father was uncompromising. Having cut and hauled the great logs to the ground, the next thing was the "raising." Although neighbors were few and far between, they all came in good time, but when it was noised abroad that no liquor was provided, most of them refused to help. Although winter was near, and there might be a houseless family, my father remained firm, but with tact and good reasoning persuaded enough to remain to do the work.

The story of this victory for temperance at a house-raising was heralded near and far. Rev. John Booth, pastor of a Baptist church eight miles away, when he heard of the temperance episode, walked all the distance to shake hands with a man who had strong conviction and stood by his principles. Thereafter, the name of Booth became a household word in our family.

Grand Rapids in 1852

Mrs. William B. Renwick sends the following extract from a letter written to her father, Mr. John Whitmore, by Rev. A. J. Bingham, son of Rev. Abel Bingham, and a former pastor in Grand Rapids, but at the time the letter was written (January 5, 1852) pastor of the Baptist church in Jacksonville, Illinois. He writes:

"Elder Jacob Knapp has just arrived to hold meetings with us. Last evening, when talking about the dear little church in Grand Rapids, he said: 'Well, when we get

through here, suppose we go up to the Rapids and hold meetings together.' While this cannot be done, nothing would be more grateful to me than to do so. If Brother Jenison has gone I hope you will get another man of God. Offer him a good salary, not less than \$350, and perhaps \$400. I believe with the help of the Home Mission Society you can do it. Circulate a subscription through town and every body will give something. There is wonderful power in the doctrine: 'Can if you will.' Despond and die; believe and conquer." Rev. Mr. Bingham's advice was followed, and victory came to the little church, now known as the Fountain Street Church.

Reminiscences of an Early Student

J. D. Rowe, of Milford, writes: I remember many of the pioneer ministers who used to visit my father's home. Some of the early pastors were farmers, godly men who served the Lord in preaching, as did Carey who cobbled to help pay expenses. Joseph Atwood, a quaint man, warned his congregation and exhorted them to grow in grace, for he had "seen those who were like bumble-bees largest when first hatched."

A colored preacher, Mr. White, once began his discourse by saying: I have been preachin' to de heathen in Saginaw an' now I'm come to preach to de heathen in Highland. My tex' am de followin': 'Work while de day las', for when de night come, no man can work 'cep de blacksmith, and he work by de light of his fiah."

Professor Morris A. Page, whose ill-health prevented long stay in Kalamazoo College, was a greatly beloved instructor. "He was Professor of English Literature when I went to the College in 1856-57," writes Mr. Rowe. "He carried everything forward with military precision in the class room, and for student delinquency we often heard lectures not suggested by the text-book. One day the use of tobacco was spoken of. Said Professor Page, 'I have been advised by my doctor to use tobacco as remedy for the asthma, but, gentlemen, I'll die a clean man, I'll die a clean man.'"

In teaching grammar he was quite independent of text-book. He insisted that to say "I mistake" was much better taste than to say "I am mistaken." "Possibly, however," he added, "some of you gentlemen may be miss-taken."

Reminiscences by Rev. John Mathews, D.D.

I was ordained in Detroit February, 1861, was the first pastor of the Woodward Avenue Baptist Church. The city then numbered 45,000 inhabitants. I was most fortunate in having in that young church a noble body of intelligent, influential laymen. They were men of means and social position, such as would give character to a church anywhere, and their influence in the State will live for generations to come. Brethren Caleb Van Huse, J. D. Standish, O. S. Gulley, Caleb Ives, John and Austin Burt, Henry Glover, Solon Prentiss, and a little later A. J. Fox, William A. Moore were men of marked ability and great liberality. And there was A. C. Bacon noted for his loving spirit and constant fidelity. They were leaders and helpers in every good cause. All but one have passed into the church triumphant.

The Woodward Avenue Church in the years attained a membership of 1,200, and is in great measure what these noble laymen made it.

A Blunder

In a largely attended prayer meeting in the Park Street Church, after the consolidation with the First Church, members had been speaking in regard to the union of the two churches. A good brother arose and said: "I hesitate to speak, for I seldom open my mouth without getting my foot in it." There was no dullness in the meeting thereafter.

"Never trade horses on Sunday"

Rev. A. E. Mather was an admirer of fine horses and owned one. On a given Sunday he took Rev. Dr. Backus, Corresponding Secretary of the American Baptist Home Mission Society, to a distant church service. The doctor was a strict Sabbath observer, would not black his boots or shave on Sunday. As they drove along Brother Backus kept expressing admiration for the fine horse. Finally he said, "I would like to own that creature, what will you take for him?" Brother Mather immediately replied, "I sometimes shave and shine my shoes on Sunday, but I never sell or trade horses."

Both appreciated the joke hugely.

Forty-five Trout and One Duck

In the summer of 1863, I spent my vacation in Marquette. A favorite pastime, was angling for speckled trout. Hiram A. Burt usually accompanied me. One day my old friend, Rev. George W. Harris (editor of the *Christian Herald*) expressed desire to join us. Knowing the limited capacity of our boat, he being a man of large proportions, we hesitated but finally consented. After spending a night in Ishpeming and an early tramp of a mile over an Indian trail we arrived at Devil River, where we had been accustomed to catch the speckled beauties.

While Mr. Burt and the writer were adjusting the fishing tackle, our brother editor proposed to test the capacity of the little craft. He had pushed out but a few yards when we heard a tremendous splash. And behold our brother floundering in the water like a monster of the deep. He was soon landed on the bank of the river and later we were successful in catching a fine string of trout, forty-five in all. Of course, Brother Harris was our "Special Correspondent," and he sent to the Detroit press a glowing description of the day's sport. Summing up he reported forty-five trout and one duck. Two days after, the writer accidentally fell from his fishing boat into the river, but kept it a secret lest there be a report of a string of fish and two ducks.

Reminiscences of Dr. Graves

Rev. A. P. Graves, D.D., now of Los Angeles, writes: For many years Michigan was in the list of States where I held meetings. In 1869, I was invited to visit small towns in Michigan remaining from three to seven days in each, preaching three times daily. Among others was Kinderhook, a rural place with one house of worship owned by the Baptists. Rev. H. K. Stimson was pastor. The Methodists had church organization and worshiped in the Baptist meeting house at five o'clock on Sunday afternoons.

I began meetings on Tuesday, and from the first, the presence of the Spirit was manifest. One man of sixty came with his family. He was saved and went home rejoicing. The next morning he was at the meeting and in his testimony said: "I have set up the family altar, but I am sure the Lord never heard such praying before. The Methodist minister

and his people coöperated, the class leader being particularly active. At the close of meeting on Thursday arrangements were made for reception of candidates for baptism at the Covenant meeting on Saturday. The Methodist minister announced he would receive those who wished to join his church on Sunday afternoon at five o'clock. The number presenting themselves for church membership at the Covenant meeting was surprisingly large. When the Methodist minister returned to his appointment on Sunday afternoon his wife met him and said: "The converts have all gone into the Baptist church, the Class leader with the rest."

In the evening of life, it is pleasant to call to mind the many occasions of great spiritual blessing in Michigan and other States, and contemplate the changes since my baptism in Passumpsic in 1851. Then the Baptists in this country numbered about 300,000, and to-day over 5,000,000.

Reminiscences of Missionary E. B. Edmunds

At the Wayne Association, the program committee had provided for six missionary addresses at an evening session. Mine was the last. There had been a standing resolution against collections. Some one had the year before broken over it. Pastor Lamb (Knitting Machine Lamb) arose and ironically moved that an offering be taken after each address. It was adopted with a general laugh. I surely thought that mine would be skimmed milk. But I leaned over and said, in a hoarse whisper, "you'll get the cream." After the first address an offering of about fifteen dollars was taken. They stopped to count and announce it. Some one said that the next must be better. And it was. And the third, and the fourth. And the fifth. Each was counted and announced. There was a steady increase which was greeted with hearty laughter. Later, I took the platform. Neither time nor need for many words. As the offering was brought up, a farmer threw in three extra dollars "for fear it might fall short." About twenty-five dollars were handed me. I certainly had the cream.

There was but one Baptist church at Grand Rapids. Dr. Samuel Graves, the popular pastor and preacher, had an audience of fifteen hundred on Sunday evenings. He showed me over the fine church building, now the Fountain Street. He took me into his private room in the basement. There he

told me that, as he waited for the time to begin service he would hear the tramp, tramp, tramp of the crowds gathering, and he felt an utter inability to meet the responsibility: "How can I stand before that people? God help me. God help me." Many a young pastor, envious of Dr. Graves' popularity, would have no appreciation of the many Gethsemanes in that under room.

Reminiscences of Rev. W. H. Johnson

The day following Thanksgiving (1900) we took ship for Gladstone and then train to Escanaba. We arrived at 11 o'clock at night. No one to meet us, no one to greet us, the best hotel too full to accommodate missionaries, and we stopped at one of little pretensions.

In the morning we started out to find Baptists and succeeded in meeting thirteen in as many thousand inhabitants. They had been organized more than a decade, but had been shunted from place to place until on our first Sunday there was a gathering of eleven in an old hall, reached by a flight of covered stairs.

There was not much to encourage preacher or people, but one story they told: We have maintained Sunday-school and prayer meeting, and we have faith to believe, God will some day give us a church and a name in this city.

And what a place for "a church and a name"—the dumping ground of the great north woods; 105 saloons and gambling houses open every day and night of the week, Catholic church entrenched, foreigners everywhere.

We bought a church on the then outskirts of the city, notwithstanding preachers, doctors and lawyers said: "You can do nothing out there"—but the Baptists said: "It is our very own, and God will bless us here."

In eighteen months, we had two good Baptist churches and housed. The Swedish people organized with twenty-seven members in the American Church, Rev. Carl Antonson, pastor.

Illustrations and Pleasantries by Dr. Grenell

"Ye are living epistles." Yes, and many of the epistles sadly need revising.

Family prayers are all right, but they won't make up for domestic incivility and slack housekeeping.

A man seldom gets there who sits by the roadside waiting for invitation to ride. There is an occasional tenth wave which lands the swimmer on shore, but as a rule it is more speedy to strike out for oneself.

Righteousness and unrighteousness are not family possessions but personal qualities. The parent gives to the child certain moral tendencies they may predispose, but they neither prevent nor compel goodness. When a man says, "My father was a thief, therefore I steal," it may be an explanation, but it is not an excuse.

A Practical Application

A Michigan pastor writes:

On one occasion I attended our junior meeting. There were about forty in attendance; the lesson for the occasion was, "A man's wisdom maketh his face to shine." Asked to speak, I attempted to show that the countenance should be improved by the cultivation of inward graces rather than by outward applications, and touched lightly on the external efforts made by some to improve the facial appearance. A little four-year-old girl raised her hand. I said, "This little girl has something to say to us." In a shrill voice she said: "My ma puts powder on her face." It is needless to add the speech was soon brought to a close.

CHAPTER XIV

STATISTICAL HISTORY*

BELOVED YOKEFELLOWS, MAY THE TOILERS OF TO-DAY AND THE FUTURE CARRY ON, WITH WIDENING REACH AND HEIGHTENING POWER, THE WORK WE SOUGHT TO DO AND DID BEGIN.

MUCH difficulty has been experienced in obtaining needed statistical information concerning the early years of denominational work in this State. Extensive correspondence, the examination of complete files of the Convention Minutes, and some old volumes of Baptist records, were among the sources of information available, together with a familiar acquaintance with the work and workers covering a period of more than forty years.

It was the day of small things when pioneer Baptists began to make history as a denomination in Michigan, and sufficient care was not then taken to collect and report the statistics of the churches and Sunday-schools. The early copies of the Convention Minutes contained within the limits of about sixteen pages only a brief record of the proceedings of each annual meeting, without statistical tables, and some years the report of the Treasurer was omitted. When, after several years, statistical tables appeared, they related only to membership, giving no reports as to benevolence and expenses.

In the circular letter written by Rev. Robert Powell, for the first annual meeting of the River Raisin (afterwards Washtenaw) Association, held June 3, 1835, it was stated that "Upwards of fifty churches have arisen within a few years, to hold forth the Word of Life on this once solitary peninsula."

The work which naturally lay nearest to the hearts of the people was that of State Missions. That designation, however, was not used for thirty years after the organization of the State Convention. Until 1866, the work of disseminating the gospel within the State was entitled Domestic

*By Rev. T. M. Shanafelt, D.D.

Missions, and it so appears in nearly all of the early reports and records. The pioneer missionaries lived on limited salaries, which were paid in cash, domestic goods, and the products of the farm. It was an early custom for the people to make their offerings for benevolent objects in cash and goods. For several years the report of the Treasurer of the Convention had a column giving the estimated value of the goods contributed.

Contributions for Home Missions, as distinct from Domestic or State Missions, were not reported in the Convention Minutes until 1852. From that time, small annual offerings for the American Baptist Home Mission Society are mentioned in the reports of the Treasurer.

Ever since the organization of the Convention, in 1836, the churches have been in hearty sympathy with the cause of Foreign Missions. A large number of consecrated men and women have gone out from this State to preach the gospel in distant lands. The first representative from Michigan was Harvey M. Campbell, ordained at Saline, who offered himself as one of the needed "Six men for Arracan."

The fiftieth anniversary of the church in Pontiac should have been celebrated in 1872, but owing to a confusion of dates it was observed in 1874. At that time Dr. Samuel Haskell gave a historical address including a brief outline of the earliest efforts made to establish Baptist churches in the State. From that address, from the Baptist Triennial Register for 1836, the Baptist Almanac and Register for 1841, and early files of the *Michigan Christian Herald*, we learn that there were in Michigan, in 1836, three Associations: Michigan, now Detroit; River Raisin, now Washtenaw; and La Grange, now St. Joseph River.

The number of churches was fifty-four, with a reported membership of 1,699. There were twenty ordained ministers and three licentiates. The number of members in some of the churches was not reported during that year, but from their records in 1834 and 1835 it is a safe estimate that the total membership of all the Baptist churches in the State, in 1836, was at least 2,000.

Taking this estimate as a starting point, the following table shows, for the last year of each of the last seven decades, the number of Associations, churches, ministers and members, the population of the State, and the ratio of members to the population in each decade. It establishes the fact

that the most rapid comparative growth was during the first decade.

DECADES	Associations	Ordained Ministers	Churches	Members	Population	Ratio of Members to Population
1886.....	8	28	54	2,000	174,619	1 to 87
1846.....	10	102	159	8,431	802,521	1 to 86
1856.....	12	112	165	9,924	507,521	1 to 51
1866.....	15	186	239	15,378	808,661	1 to 52
1876.....	16	300	314	24,598	1,394,031	1 to 54
1886.....	20	324	381	30,056	1,853,658	1 to 62
1896.....	23	365	449	44,649	2,241,641	1 to 50
1906.....	23	370	453	46,579	2,580,016	1 to 54

The statistical tables in the State Convention Minutes are in the main correct, but they fall short in some particulars. Each year there are a few churches that fail to make report. The next year some of these report their statistics but some other churches fail to do so. The result is that the summaries of the annual reports from the churches and Sunday-schools fall somewhat short of what the actual statistics should be, and would be, if all of the churches and schools were annually heard from. A record gathered from various sources shows the existence in 1904 of 461 churches, 46,370 members, 161 parsonages, 424 houses of worship with a seating capacity of 120,000. Total valuation of church property, \$2,692,750.

Of the eighty-three counties in the State, there are thirteen in which there is now no Baptist church: Alger, Baraga, Benzie, Iron, Kewenaw, Luce, Mackinac, Missaukee, Montmorency, Ogemaw, Ontonagan, Oscoda and Roscommon. Of these counties, the following are in the Lower Peninsula: Benzie, Mackinac, Missaukee, Montmorency, Ogemaw, Oscoda and Roscommon.

In some of the following counties there were formerly a few church organizations, but now there is only one Baptist church in each county: Crawford, GRAYLING*; Gogebic, Ironwood; Lake, Chase, Leelanaw, Good Harbor; Midland, MIDLAND; Monroe, MONROE; Otsego, GAYLORD.

The State has been divided into eighty-three organized counties. This does not include Isle Royal in Lake Su-

*County seat in small caps.

terior, and Manitou, consisting of islands in the northern part of Lake Michigan.

There are sixteen counties in the Upper Peninsula. In eight of these counties there are twenty-six Baptist churches, having a membership of 1827. The total valuation of church property is \$92,925. The population of these sixteen counties is 279,050.

There are twenty-five Scandinavian churches in the Northern and Southern Swedish Associations, as follows: Colon, Bay City, Homestead, Escanaba, Iron Mountain, Iron River and Ironwood, Norway, Mapleton, Grand Rapids, Sparta, Manistee, Carlsbend, Ishpeming, Marquette, Republic, Ludington, Hermansville, Muskegon, Menominee, Dalton, Tustin, Manistique, Cadillac, Bailey and Daggett. The reported membership of these churches in 1907 was 1,465. All of the churches except two have houses of worship, valued altogether at \$64,190; and fourteen parsonages, valued at \$14,300. Total, \$78,490.

There are nine German and German-American churches in the State, nearly all of which are identified with English-speaking Associations. All have church property, the total value of which is \$83,500. They have a total membership of 1,420. They are located at Alpena, Beaver, Montague, St. Joseph, Gladwin, and four in Detroit.

The Chain Lake Association includes all of the colored Baptist churches in the State and one at South Bend, Indiana. For convenience they also report to the Associations of white churches nearest. With two exceptions, they have houses of worship, and five have parsonages. The total reported membership is 835. The reported valuation of church property is \$40,750. The churches are sixteen in number, and are located at Allegan, Bay City, Benton Harbor, Decatur, Battle Creek, Dowagiac, Lansing, Kalamazoo, Grand Rapids, Adrian, Chain Lake, Cheshire, Shiloh (Detroit), Saginaw, Niles, and South Bend, Indiana.

There is one French church in the State, located in Detroit; one Indian church, at Oscoda; one Finnish church, at Hancock; and one Polish and Bohemian church in Detroit.

Until Rev. T. M. Shanafelt became Secretary of the Convention, in 1874, no tabulated statistics from the Sunday-schools had been published in the Minutes of the Convention. Since then, as full statistics as possible have been published annually. A summary by decades, since 1872, is given in the

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following table. The number of scholars baptized from the Sunday-schools during the last twenty-seven years is 31,662.

SUMMARY OF SUNDAY-SCHOOL FINANCIAL STATISTICS BY DECADES

1872-1906

BENEVOLENCE

Fourth Decade, 1872-1876,	\$3,335.23
Fifth Decade, 1876-1886,	32,290.14
Sixth Decade, 1886-1896,	41,615.49
Seventh Decade, 1896-1906,	11,863.38
Total,	<u>\$94,754.24</u>

EXPENSES

Fourth Decade, 1872-1876,	\$34,163.40
Fifth Decade, 1876-1886,	122,078.68
Sixth Decade, 1886-1896,	147,081.96
Seventh Decade, 1896-1906,	172,264.99
Total,	<u>\$475,539.14</u>
Total for Benevolence and Expenses,	<u>\$570,293.38</u>

The total contributions of the Sunday-schools for benevolence and expenses during the last three decades and a half, or since financial reports were first made by the Sunday-schools to the Convention in 1872, are as follows:

For benevolence \$94,754.24; for expenses, \$475,539.14. Total \$570,293.38. Add these totals to the total contributions for benevolence and expenses from the churches, and we have the following result:

BENEVOLENCE

Churches,	\$1,780,101.57
Sunday-schools,	<u>94,754.24</u>
Total for Benevolence,	<u>\$1,874,855.81</u>

EXPENSES

Churches,	\$8,185,755.84
Sunday-schools,	<u>475,539.14</u>
Total for Expenses,	<u>8,661,294.98</u>
Grand Total for Benevolence and Expenses,	<u>\$10,536,150.29</u>

This summary, large as it is, expresses only reported contributions. If all departments of benevolent work had been fully reported since 1836, and if the total amount of local

church expenses during the first thirty-two years, and the total amount for both benevolence and expenses for the first thirty-five years, had been reported, the grand total given above would doubtless be largely in excess of eleven millions of dollars.

The number of reported baptisms each year, owing to incomplete statistical reports, is always less than the actual number. Yet, the reported number of persons baptized during the last seventy years is 97,370, an average of 1,305 for each year.

The organization of the Michigan Baptist Convention is almost coincident with the admission of Michigan Territory into the United States. The two lines of history run in parallel channels. There were busy toilers in those early days, constructing the framework and perfecting the development of a new State, establishing homes, the abodes of peace and happiness; schools, the aids of intelligence and culture; and churches, the aids to piety, devotion and loyalty to God.

To those who wrought in those formative years and to those who followed all honor is due. While special mention has been made of the missionary and the pastor, they had faithful co-workers in many consecrated and earnest laymen in the churches. The leaders in those early religious movements showed remarkable fidelity and zeal, but much of the success achieved was due to the earnest devotion and the self-sacrificing spirit of many of the wives of missionary pastors. The sacrifices that they rendered, though less conspicuous, were none the less worthy of commendation. Their patient endurance of hardships and trials, and their fidelity in bearing quietly the burdens incident to their position, entitle them to an honored record and grateful remembrance. It was the work of such co-laborers, the pastor, and his faithful ally in the home, and the loyal helper in the church, that together helped to make the Baptist history of Michigan.

For convenient reference, the following table is given, which shows the anniversaries of the Michigan State Convention from its beginning, together with the place of meeting, the officers, the preacher of the annual sermon, and the statistics of the churches as reported.

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ANNIVERSARIES OF THE CONVENTION

Anniversary	Year	PLACE	PRESIDENT	SECRETARY	TREASURER	PREACHER	Associations	Ministers	Churches	Baptisms	Whole Numbers of Members
1	1836	Detroit	Robert Powell	Harvey Miller	W. A. Crocker	A. M'Clay, D.D.	8	28	52	110	2,000
2	1837	Saline	Robert Powell	Harvey Miller	W. A. Crocker	Wm. Taylor	8	37	78	254	2,700
3	1838	Ann Arbor	O. C. Comstock	Marvin Allen	W. A. Crocker	R. Adams	8	59	98	480	3,900
4	1839	Adrian	Caleb Eldred	Marvin Allen	W. A. Crocker	E. Weaver	8	87	97	500	4,500
5	1840	Troy	J. Elliott	John Booth	R. C. Smith	J. O. Birdsell	9	90	105	530	5,000
6	1841	Edwardsburg	Wm. Taylor	John Booth	R. C. Smith	J. Hall, D.D.	8	82	180	688	6,317
7	1842	Jonesville	John Booth	M. Sanford, D.D.	R. C. Smith	S. Goodman	9	96	141	704	6,824
8	1843	Brooklyn	E. Weaver	M. Sanford, D.D.	R. C. Smith	John Harris	10	103	153	873	7,856
9	1844	Manchester	O. C. Comstock	M. Sanford, D.D.	R. C. Smith	J. Dudley	10	104	164	901	8,268
10	1845	Northville	J. I. Fulton	M. Sanford, D.D.	R. C. Smith	T. Z. R. Jones	10	100	192	900	8,050
11	1846	Kalamazoo	John Harris	John Booth	C. Van Husan	A. Ten Brook	10	103	159	510	8,431
12	1847	Ypsilanti	James Pyper, D.D.	G. W. Harris	C. Van Husan	Alfred Bennett, D.D.	10	96	174	512	8,693
13	1848	Adrian	J. A. B. Stone, D.D.	G. W. Harris	Marvin Allen	J. A. B. Stone, D.D.	10	98	178	836	8,175
14	1849	Battle Creek	O. C. Comstock	G. W. Harris	Marvin Allen	A. M'Clay, D.D.	10	96	177	860	8,906
15	1850	Detroit	O. C. Comstock	S. Cornelius, D.D.	R. C. Smith	E. Curtis	10	101	185	871	9,341
16	1851	Ann Arbor	O. C. Comstock	G. W. Harris	R. C. Smith	S. Haskell, D.D.	10	103	178	882	10,041
17	1852	Marshall	John Booth	S. Cornelius, D.D.	R. C. Smith	G. W. Harris	11	108	176	845	9,891
18	1853	Jackson	S. Cornelius, D.D.	A. E. Mather, D.D.	H. Glover	S. Graves, D.D.	11	108	175	845	9,750
19	1854	Niles	Marvin Allen	G. W. Harris	C. Van Husan	N. Colver, D.D.	11	100	163	384	9,568
20	1855	Pontiac	N. Colver, D.D.	S. Haskell, D.D.	C. Van Husan	L. H. Moore	11	104	169	416	9,268
21	1856	Ypsilanti	James Pyper, D.D.	C. K. Colver	C. Van Husan	James Pyper, D.D.	12	112	165	539	9,984
22	1857	Oldwater	E. Curtis	C. K. Colver	C. Van Husan	Wm. Rees	12	117	170	900	10,776
23	1858	Plymouth	R. C. Smith	J. E. Johnson	Caleb Ives	S. Haskell, D.D.	12	133	209	1,637	12,438
24	1859	Lansing	C. Van Husan	J. E. Clark	Caleb Ives	J. S. Goodman	12	105	217	798	12,905
25	1860	Kalamazoo	P. M. Smith	J. A. Clark	Caleb Ives	Sidney Dyer, Ph.D.	12	159	238	651	13,011

ANNIVERSARIES OF THE CONVENTION

Anniversary	Year	PLACE	PRESIDENT	SECRETARY	TREASURER	PREACHER	Associations	Ministries	Churches	Baptisms	Whole Numbers
29	1861	Marshall	Edwin Eaton	E. Olney, LL.D.	S. H. Ransom	J. A. Clark	12	165	225	461	13,153
27	1862	Jackson	James Epper, D.D.	E. S. Dunham	S. H. Ransom	J. Kelly	12	170	221	480	13,165
25	1863	Ann Arbor	Edwin Eaton	E. S. Dunham	S. H. Ransom	E. Anderson, D.D.	12	171	222	566	13,279
23	1864	Detroit	E. Anderson, D.D.	E. S. Dunham	E. G. Huntington	J. S. Backus, D.D.	13	175	226	669	13,949
21	1865	Grand Rapids	Edwin Eaton	E. S. Dunham	E. G. Huntington	J. M. Gregory, LL.D.	14	181	237	1,147	14,641
20	1866	Coldwater	S. Haskell, D.D.	E. S. Dunham	J. A. Clark	A. E. Mather, D.D.	14	186	239	1,392	15,378
31	1867	Adrian	J. Fish, D.D.	A. E. Mather, D.D.	J. A. Clark	N. A. Burton, D.D.	15	225	345	1,087	15,736
33	1868	Ypsilanti	E. J. Fish, D.D.	A. E. Mather, D.D.	J. A. Clark	N. S. Reed, D.D.	15	233	394	1,287	17,092
34	1869	Detroit	N. S. Burton, D.D.	A. E. Mather, D.D.	O. S. Guiley	L. H. Trowbridge	16	245	373	1,524	18,312
35	1870	Niles	A. Owen, D.D.	A. E. Mather, D.D.	K. Brooks, D.D.	A. Owen, D.D.	16	250	379	1,984	20,061
36	1871	East Saginaw	S. Graves, D.D.	A. E. Mather, D.D.	K. Brooks, D.D.	T. M. Shanafelt, D.D.	17	258	391	1,394	20,757
37	1872	Jackson	L. D. Palmer	A. E. Mather, D.D.	K. Brooks, D.D.	J. Donnelly	17	270	393	675	20,551
38	1873	Ironia	E. J. Fish, D.D.	A. E. Mather, D.D.	H. C. Briggs	W. T. Lowry	17	273	396	789	20,435
39	1874	Pontiac	M. G. Hodge, D.D.	T. M. Shanafelt	K. Brooks, D.D.	T. Nelson, LL.D.	16	280	393	1,195	20,831
40	1875	Detroit	E. Olney, LL.D.	T. M. Shanafelt	K. Brooks, D.D.	J. Huntington	16	288	397	1,583	21,676
41	1876	Lansing	E. Olney, LL.D.	T. M. Shanafelt	K. Brooks, D.D.	J. Butterfield	16	300	314	2,893	24,598
42	1877	Grand Rapids	K. Brooks, D.D.	T. M. Shanafelt	G. R. Byrne	E. L. Little	18	310	324	2,113	25,839
43	1878	Tecumseh	K. Brooks, D.D.	T. M. Shanafelt	E. Olney, LL.D.	J. S. Boyden	18	310	324	1,610	27,064
44	1879	Kalamazoo	A. E. Mather, D.D.	T. M. Shanafelt	E. Olney, LL.D.	J. L. Puls	18	337	341	1,038	27,441
45	1880	Jackson	S. Haskell, D.D.	T. M. Shanafelt	E. Olney, LL.D.	P. F. Farnham	18	310	332	1,115	27,865
46	1881	Bay City	J. Donnelly	T. M. Shanafelt, D.D.	E. Olney, LL.D.	Z. Grenell, D.D.	19	321	357	866	30,844
47	1882	Niles	Lt. Gov. M. S. Crosby	T. M. Shanafelt, D.D.	E. Olney, LL.D.	J. S. Holmes, D.D.	19	331	369	1,185	31,198
48	1883	Coldwater	Lt. Gov. M. S. Crosby	T. M. Shanafelt, D.D.	E. Olney, LL.D.	J. E. Harris	20	334	373	1,304	32,492
49	1884	Fenton	S. Graves, D.D.	T. M. Shanafelt, D.D.	D. Putnam, LL.D.	K. E. Tupper, D.D.	20	334	373	1,691	35,500
50	1885	Adrian	E. J. Fish, D.D.	T. M. Shanafelt, D.D.	D. Putnam, LL.D.		20	330	378	1,757	36,366
51	1886	Detroit	W. S. Wilcox	T. M. Shanafelt, D.D.	D. Putnam, LL.D.		20	324	381	2,068	39,066

ANNIVERSARIES OF THE CONVENTION

Anniversary	Year	PLACE	PRESIDENT	SECRETARY	TREASURER	PREACHER	Associations	Ministries	Churches	Baptisms	Whole Numbers of Members
53	1887	Kalamazoo	Z. Genell, D.D.	T. M. Shanafelt, D.D.	D. Putnam, LL.D.	C. R. Henderson, D.D.	30	398	376	1,856	30,618
54	1888	Ann Arbor	E. L. Little	T. M. Shanafelt, D.D.	D. Putnam, LL.D.	E. H. E. Jackson, D.D.	30	377	340	1,900	30,198
55	1889	Grand Rapids	J. S. Holmes, D.D.	H. E. Cochran	D. Putnam, LL.D.	E. H. E. Manning, D.D.	30	378	341	1,901	30,199
56	1890	Detroit	E. W. White	H. E. Cochran	D. Putnam, LL.D.	W. H. Saffar, D.D.	30	379	342	1,902	30,200
57	1891	Saginaw, East	J. S. Boyden	H. E. Cochran	D. Putnam, LL.D.	W. L. Barbur	32	380	343	1,903	30,201
58	1892	Benton Harbor	R. E. Manning, D.D.	H. E. Cochran	D. Putnam, LL.D.	C. V. Barber	32	381	344	1,904	30,202
59	1893	Mustegon	W. L. Putnam	H. E. Cochran	W. W. Benan	J. L. Cheney, Ph.D.	32	382	345	1,905	30,203
60	1894	Lansing	W. L. Putnam	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	383	346	1,906	30,204
61	1895	Marquette	J. C. G. Farnum	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	384	347	1,907	30,205
62	1896	Bay City	J. C. G. Farnum	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	385	348	1,908	30,206
63	1897	Owosso	J. C. G. Farnum	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	386	349	1,909	30,207
64	1898	Kalamazoo	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	387	350	1,910	30,208
65	1899	Flint	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	388	351	1,911	30,209
66	1900	Grand Rapids	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	389	352	1,912	30,210
67	1901	Detroit	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	390	353	1,913	30,211
68	1902	Port Huron	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	391	354	1,914	30,212
69	1903	Creek	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	392	355	1,915	30,213
70	1904	Port Huron	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	393	356	1,916	30,214
71	1905	Jackson	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	394	357	1,917	30,215
72	1906	Saginaw	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	395	358	1,918	30,216
73	1907	Traverse City	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	396	359	1,919	30,217
74	1908	Lansing	R. S. Peterson	H. E. Cochran	W. W. Benan	J. S. Jackson, D.D.	32	397	360	1,920	30,218



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